

MISSIONARY JOURNAL.

Vol. IX.

SEPTEMBER-OCTOBER, 1878.

No. 5.

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY,

Read before the Conference of Canton Missionaries April 1878. (enlarged).

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SCARCELY any other subject connected with the Chinese and our intercourse with them is of greater importance than filial piety. We ought to understand thoroughly everything pertaining to it, as filial piety not only forms the centre of Chinese thought and devotion for this world, but is also the basis of the happiness hoped for in a future life. Dr. Yates, in his very interesting paper on Ancestral worship, read before the Shanghai Conference says: "The term filial is misleading, and we should guard against being deceived by it. Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents, and pertinacious in having their own way, from the time they are able to make known their wants. The filial duties of a Chinese son are performed after the death of his parents. A son is said to be filial, if he is faithful in doing all that custom requires for his deceased ancestors."

This assertion is one sided, and goes too far. Though we agree that many of the Chinese young ones are not very amiable, especially to foreigners, yet there are certain limits put by custom to their actions which they will not often overstep. The boys of other nations can certainly not be put up as models to the Chinese. We have, for example, lately read in a news-paper that the Chinese embassadors have had their queues pulled by the boys in the streets of Berlin. Disobedience and want of discipline in general is the grievous complaint, multifariously heard against the rising generation, even in Christian countries. We shall, however, not waste our time in making general remarks, but go at once into the matter itself. We have to treat filial piety, first, theoretically, in setting forth the Chinese notions, or what their books say on the subject; and secondly, to give an outline of the

Chinese practice of filial piety, that is a description of every custom in their social life of the present day connected with it. We begin with the Canon of filial piety. Though a translation of it has appeared in the Repository, Vol. IV., yet we have ventured to make another and to give plenteous extracts from the Chinese Commentary with it, also append to each chapter some remarks of our own. We have also given the text, as it belongs to the best root of ancient Chinese composition and is very generally known among the people. For that reason alone every Missionary ought to be familiar with the Canon of filial piety.—

After this Canon, we shall go on to investigate some other standard writings on the subject.

孝經注疏 See C. Refaiting Vol. IV. No. 8. p. 345

COMMENTARY AND ANNOTATIONS ON THE Canon of Filial Piety.

吾生教德子足參子知下用順德先子仲⁻章開語也、之一以不避之無和天要有房人居、一章開宗 按、復五大知敏、席子及、睦、下、道子居、一 後、所本夫知敏、席子政、上民以至 生由也、孝之、何日、曾汝上民以

CHAPTER I .- Exposition of the origin and illustration of the Principles.

(開=張,宗=本,明=顯,義=理.)

1. When Confucius lived privately and Tsang Tsa attended upon him, the Master said: "Do you know that the former King possessed the highest virtue, and the most important method whereby to make the Empire submissive, that the subjects became peaceful and harmonious and no ill feeling existed between superiors and inferiors?" Tsang Tsz rising from the mat replied: "How is Sin, (name of Tsang Tsz) not being brisk, prepared to know that?" ["Filial piety," said the Master," is the root of virtue, wherefrom education springs forth. Sit down again, I shall explain it to you."

Commentary.—The Master had already, in the six classics, set forth his doctrines. Though his principles were derived from filial piety, he had not yet treated filial piety as a theme or special subject 孝綱未舉, which he does here.

Tsang is the disciple of Confucius, he is here called Tsang Tsz (Tsz corresponds nearly to our "Doctor") and Confucius is called by his child name Tchung-ni, which could not have been done by a disciple writing by himself (that means Confucius himself must be the real author).

俏 and 伸 designate the order of an elder and a younger (brother). Confucius had an elder brother called 俏.

E is the hill E 丘山. Confucius received this name either because his head had such a peculiar shape, or because his mother had prayed for a child on the hill. Another explanation is 伸=中 and

尼=和 Confucius has been in possession of central, (never one sided) and harmonious virtue 中和之德.

"Attendance" is paid either in a sitting or standing position 侍有坐有立, here it means 'sitting' with Confucius, the old text has 侍坐。

子 in 子曰 refers to Confucius. Kung Yang 公羊 says: 子 means 里子 or Baron, the ancients called teachers so 大考閱顧 為子.

The question is about teh 德 and tao 道 and the answer asserts that they both may be comprehended by filial piety 道 德不離 於孝, (We may consequently call this Canon the Tao-teh-king of the Confucianists).

The Shu-king mentions 五数, five doctrines or maxims, which the Commentary explains as 数文以義, | 母以慈, | 兄以友, | 弟之志, | 子以孝, teach fathers to be righteous, mothers to be compassionate, elder brothers to be friendly, younger brothers to be reverent, sons to be filial. It is added here, if these points are taken up, all remaining doctrines tending to harmonize men, may be known 舉此則其餘順人之数皆可知也.

- 2. Not daring to spoil or injure the body, limbs, hair and skin, which are received from the parents, is the beginning of filial piety. To establish the person and act reasonably, transmitting the name to after generations in order to make the parents distinguished is the consummation of filial piety.
- 3. For filial piety commences with serving the relatives, it has its centre in serving the sovereign, and it is completed by establishing one's self.
 - 4. It is said in the greater Odes: -(Shi. III, I, 6).

"Ever think of your ancestors Reproducing their virtue."

- 2. 身=駅 the body, 體=四支. From the parents the son received a perfect body at his birth and he ought, therefore, to return a perfect body at his death.
- 3. The way of a son is divided into three sections 1, 全身 the preservation of his own body (implying all duties towards himself in the Chinese sense) 2., 事親 service to his relatives, or his duties at home 3., 立身 the representation of his person, inplying all public duties.
- 4. 聿=述 to follow another's steps. 厥=其 their, the paraphrase runs: 常念先祖, 述脩其德者 which is given in the translation. Dr. Legge translates incorrectly: "cultivating your virtue" (see She King).

(†) We may point to the apparent difference of 孝之始 and 孝始, the latter is made objective by 事, action in regard to others, whereas the former referring to the preservation of one's own body is subjective, though the necessary first step towards the service to parents. It could, for that reason, be called the beginning of the beginning.

We see in V. 2, the system of Confucianism in nuce. No higher thought appears, but the parents must be the motive to every action, the fountain which gives life to ethics, politics and religion. Of religion nothing is left except a connection with a future state by the memory of good actions etc. As the following chapters develope the sense of this first with considerable skill and clearness we shall find opportunity to enter more fully into these subjects.

CHAPTER II .- Of the Emperor's (filial piety.)

The Master said: "He who loves relatives does not dare to be hateful to other people; he who respects relatives does not dare to be negligent to other people. When love and respect are perfect in serving relatives, the education of virtue will be extended to the hundred tribes (our own nation) and will be taken as a law between the four seas (among the barbarians). Such is the filial piety of the emperor."

It is said in the Fu-ying: -(Shu. V, 27-13 p. 600).

"When the one man has good qualities,

The millions of subjects will rely upon him." (Dr. Legge differs).

The contents of the five chapters, second to sixth inclusive are called the five kinds of filial piety 五 孝, because each chapter speaks of 孝 as practised by a separate class of society.

The emperor receives his orders only from heaven, he is, therefore, called son of heaven 唯天子受命於天故日天子 (of Liki chapter 表記) Pan-ku in his work called 白虎通 says, the King takes heaven as father and earth as his mother and is also called heaven's son 王者父天母地亦日天子. In early times the term 子 was unknown; it came in vogue since the Yin and Chaonasties.

思一慢 思 supercilious, rude. 親一父 母 the parents. The emperor, by his behaviour towards his parents, teaches his subjects virtue. This, chapter 祭 義, says of Yu Shi (Shun) he esteemed virtue 貴 德 and regarded age 尚 齒, Hia-heu Shi (Yu the great), estimated official

^{†)} Under this mark my own remarks are given at the end of each chapter, E. F.

honour 音 and regarded age, the man of Yin (Shang) estimated wealth 富 and regarded age, the man of Chow (King-yoh) estimated relationship 親 and regarded age.

刑一法 law in general, and criminal law. 四海三四夷 the barbarians of the four regions. 海 is also explained as 時暗無知 obscure, foolish. In this chapter only is a quotation given from the Shu as the Canonical documents, the other chapters refer to the book of Odes. In the Li-ki, chapter 緇衣 the same section of the Shu is twice referred to under the same name of 甫刑, which seems a proof that this book of the Shu was then known by that name, although the ancient name of the state was 呂國, so that the modern designation 呂刑 is more correct; the name 甫 was not yet known in the time of the emperor Muh 稳 (B. C. 1000).

一人=天子 the emperor; he used to speak of himself 子一人 thereby acknowledging himself to be only a man, though by his throne elevated above others. The meaning of elevation is indicated when subjects use this term in speaking of the emperor.

慶=善 good.

(†) The notion of filial piety is in this chapter traced back to the two greatest and noblest sentiments of human nature "love and reverence" and the Filial piety receives by this process a real ethical treatment, all merely external formalities are at once excluded from genuine filial piety. The emperor has to be a pattern to his subjects. He treats every other person with regard to his own parents or, it may be said, he is unconsciously influenced by his filial piety in all his relations to mankind.

The influence of the imperial filial piety is different on his own nation which is organised into many tribes or clans, (百 stands for 多) and on the ruda indigestaque moles, the barbarians. The one is thought to be like children under the genial influence of education by word and example, the other, like servants and outside people, want the enactment of the law; the first are moved by clear understanding of what is suitable to the feelings of their human nature, the other are forced to keep what is thought right by others. This is a thought which however, never has been truly realised by the Chinese. Comp. Gal. iv, 1-7, Rom. viii, 14-17.

CHAPTER III .- Of the princes of states.

If the superiors are not proud, highness will not be dangerous, if they are economical and regular, abundance will not lead into dissipation. By highness without danger nobility is maintained for ever; by abundance without dissipation riches are for ever secured. If nobility and riches are not separated from their persons, they will then be able to protect their tutelary altars (gods) and give peace to their subjects. Such is the filial piety of princes.

The hymn says: -(Shi. II, 5, I, 6).

"With apprehension, with carefulness, As when approaching a deep abyss, As when treading upon thin ice."

諸侯=諸國之君 rulers of states; these states were called 列國, the emperor's, 王國.一滿=充實 filled up solidly. 溢=奢侈 extravagance, profusion. (It is to be remembered that all revenues from the state entered the treasury of the ruler to his free use).

不驕 here=not usurping the prerogatives of the emperor or of some nobler prince, as the barons liked to imitate the pomp of a marquise or duke, etc., 宮室車脏之類皆不奢僭也.

戒=制節 to restrict.

He who had the gods of the land and grain in his possession was the ruler of the state; losing those gods meant to lose his government.

戰戰=恐懼 afraid of, 兢兢=戒惧 cautious, considerate.

(†) The principal sources of the corruption of the nobles or princes are found in pride and dissipation caused by their high station and their abundant resources. The moral precept is here only negative to keep from such excesses. By keeping in the proper limits, dignity and wealth are secured, and the means insured to protect his government and make his subjects peaceful and happy. How all this stands in connection with filial piety we are not told, it is simply stated that the filial piety of princes consists in it. We know, however, that the Chinese imagine their deceased parents to take part in the fortune or misfortune of the living offspring. If by his bad conduct a prince should lose his state (government) his parents would also become degraded and their spirits could not be cared for so splendidly as by the ruler of a state.

一夜 孝 龍 者 下、口 清 东 天 无 张 张 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 不 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 王 本 敢 是 宗 亲 然 是 宗 无 是 统 元 未 章 第 更 夙 之 廟、後 三 天 無 清 其 事 夙 之 廟、後 三 第

CHAPTER IV .- Of the Governors' (ministers' of state).

What is not a pattern of dress from the former kings, they will not dare to dress in; what is not a pattern of speech from the former kings, they will not dare to discourse upon; what has not been the virtuous practice of the former kings' they will not dare to practise. They, therefore, not speaking except on authority, not acting, except in the right way, their mouths will have no reproachable words, their persons no reproachable practice. The words will fill the empire free from errors of the mouth, the actions will fill the empire free from ill-fecting and hatred. When the three things (dress, language and actions) are well-prepared, the ancestral temples can then be preserved. Such is the filial piety of governors.

The Ode says: -(Shi. III, 3, VI, 4).

"Never idle day or night,

In the service of the one man."

The Shwoh wen explains 卿 as 章 illustrious, which Peh-hu-t'ung 白虎通 enlarges 章善明理, illustrating virtue and clear in the principles.

大夫=大扶 great help i.e. 扶 進 人 者也 helping to bring men forward.

Thus high officers have to avoid two extremes in regard to their dress etc., that is, 僭上信下, either usurping what is the privilege of their inferiors, or pressing down among the inferiors, not preserving their own privileges. (We omit the detailed description of ancient dresses given by the Commentary as a similar distinction of official robes is made to the present day.) 风夜三早起夜寐 early rising and late sleeping.

(†) The dress "we may take as indicating all external show of dignity in" its various forms. It has been a common weakness of the lower ranks of all times and nations to make an appearance like the most noble of their countries. That, however, everything even in words and actions has to be after the models of ancient times is the cause of the stagnation of Chinese life and development. We must, however, confess that we think the Chinese did better in this way than most of the other nations by their rapid changes, which have been too often not changes for the better, but only for some thing new. The Chinese have tried to imitate that which they could see was the best, something better they did not know at the time of Confucius. At present we have to show, and this in a form the Chinese will be able to apprehend, that what we believe to be better, is really the better compared with the Chinese models. We have here no positive statement about the ancient models. We must besides remember, that the device of "nothing new" is thought proper to ministers. Any new changes, everything better, must be introduced by the emperor. Even China has undergone many changes in this way, but it has remained nevertheless always in connection with its remotest antiquity. One great advantage the Chinese have in keeping close to the standard of the ancients: the people will always willingly submit to that, opposition is never made to such enactments, and no ill-feeling even will ever appear. This is the model for the official career of the mandarins of modern China.

CHAPTER V .- Of the Scholars'.

From serving the father they infer to serve the mother and with equal love; from serving the father they infer to serve the sovereign and with equal reverence. The mother, therefore, gets their love and the sovereign their reverence; the father has both combined. If, therefore, they serve the prince with filial piety, they will be devoted, faithful, loyal; if they serve their superiors with reverence, they will be submissive. If devotedness and submission are not lacking in serving those above them, they will then be engaged to preserve their emoluments and stations (offices) and keep on their sacrifices. Such is the filial piety of officials (graduates).

The Ode says: -(Shi. II, 5, 4).

"Rise early, and go to sleep late,

Do not disgrace those who gave you life."

士, the Shwoh wun explains: the numbers begin with one and end with ten. Confucius says 推一合于 pushing one and uniting ten. Peh-hu-t'ung explains 士者事也任事之稱也, one who takes business upon himself, an official. There is yet another explanation 通古今辯然不然謂之士 he who penetrates, what is ancient and modern and distinguishes the just from what is not just is called a Sz (scholar, candidate).

資=取 to take, to apply to one's use. It means, the respect shown to the ruler is the same as that paid to the father.

The 士 of the emperor were called 元士. In this chapter the 士 of the princes of states are addressed, though those of the emperor also may take their lesson from it. In the case of the 夫夫 those of the emperor are addressed that all the other governors may know (learn) it. (We doubt this distinction as not indicated in the text).

The mother gets the utmost affection 親至 yet not the utmost honor 奪不至; the prince, or ruler, gets the utmost honor, but not the utmost affection; the father has them both combined 爺.

祭者際也人神相接, the sacrifice tsi is the junction where men and spirits meet (have intercourse) 祀者似也將見先人也, the sacrifice tsz is similarity whereby the deceased persons will be seen. (Comp. Chapter XVI.)

The revenue and throne 藤位 of the tutelary altars 社稷 are public 公, it is, therefore, said, to protect 保 them; the ancestral temples and sacrifices are private, hence it is said to keep them 守.

杰=属 disgrace, 所生 as below 父母生之.

(†) We are again brought to the two vital affections "love and reverence" their distribution between the mother and the prince, and the combination of both only upon the person of the father is peculiar. Yet there is again a difference made between the reverence of the prince and the reverence of other (lower) superiors, as for the first is in this place put "filial piety" and for the latter only "reverence." The corresponding virtues are devotedness to the prince and submission to other superiors. The reverence they learn from their filial piety to their parents, and by this reverence the two political virtues, devotedness and submission, are created, which are again the means to keep the possessors in their lucrative and honoured positions, by which they are enabled to keep on the sacrifices to their ancestors. The end is thus connected with the beginning.

也、未 不 始、孝 於 天 也、人 母、以 身、之 道、用 第 庶 人 及 無 至 五 九 炎 節 用、注 生 方 者、患 終 人、至 自 孝 應 父 用、譴 地 之 章

CHAPTER VI. - Of the Common People's.

To make use of the course of heaven, to distinguish the profits of the earth, to care for the person (body) and be economical in what you consume in order to support the parents—such is the filial piety of the common people; filial piety has neither end nor beginning; every body has a full share in it; it can never be otherwise, but he who troubles himself about it, will achieve it.

庶=秦 the multitude, 天下秦人 the common people of the empire. There are included the 府史之屬, the underlings at the courts of government.

天道地利, Spring produces, summer developes, autumn ripens, winter preserves, each business taken up in its proper time—this is using the course of heaven. To distinguish the five kinds of soil, to pay regard to the high or low ground and to distribute everything to the place best fit for it, this is to distinguish the profits of the earth.

The five kinds of soil are 1, 山林 mountain-forests 2, 川澤 river-morasses 3, 丘陵 hills 4., 墳 行 fertile plains 5, 原陽 alluvium.

身恭謹則遠恥唇, if personally reserved, then shame and dishonor are kept far off.

By economy 節 省 hunger and cold are avoided. The Li-ki says, the common people must not eat fine food except on special occasions 無 故不食珍. Three year's husbandry 耕 must gain an overplus of food for one year. Here 此 stands for 蓋 in the four preceding chapters. The latter stands for 畧 an abridgement, outline, as the subject is not extended, 盡, which is considered the case in what is said on the filial piety of the common people. Here the quotation from the book of Odes as also conspicuous by its absence.

The final sentences of the chapter are difficult to the Commentators; the paraphrase runs, 始自天子終於庶人尊卑雖殊孝道同致而患不能及者未之有也言無此理故曰未有 the annotation says further, that though there are five classes distinguished yet regarding the parents, there is no difference in the principles 道 of filial piety about end and beginning, nobleness and inferiority; if any one troubles his person, it never happens that he will not be able to comprehend filial piety 黃有自患已身不能及检查未之有也.

(This seems to us after all the best explanation, we have only to read 面 after 点, the present position is for the sake of euphony.)

惠=憂 grief, (Shwoh wen)=悪 evil, something had (Kwong-ya) but not=嗣 calamity. In the Analects, 論語, the word is used in a similar sense, as 不思入之不已知 or 不思無位 etc. (it means, to take to heart, to feel grieved about).

始, beginning, is said of the emperors filial piety, then the common peoples' is the 終, or it is said that filial piety begins with 能養 to be able to support the parents as the common people do, the end would then be the consummation of filial piety. It is said by Tsang Tsi in 說孝 wherein the consummation of filial piety consists 父母既没慎行其身不遭父母恶名可謂能終矣, after the death of the parents to be careful in his personal conduct, so that no evil name is left to the parents, may be said to be able to give the finish. If one can only support but not finish his filial piety he is insufficient, and misfortune 漏息 will overcome him. (This certainly does not agree with the first part of chapter VI).

The way of practising filial piety is said to be without difference among all classes of men 天子庶人尊卑雖別至於孝其道不殊, though of the emperor love and reverence are required, of the princes, to avoid pride and dissipation, of governors, to avoid any reproach in their words and actions, of officials, the inference from the parents to the service of the prince, of the common people, personal reserve and economy, yet if each follows the heart to practise it 各因心而行之, then nothing is unattainable 因心而行為,不及此。Tsz Hia once

said, "he who has the beginning and the finish is a saint 有 始有 本 者 北 為 聖 人 平" Anal. XIX, 12, 2. It is, however maintained, that the virtue of saints is not far away 聖人之德貴云遠平if I desire it, I come to it; what difficulty is there of not coming to one's own self? 我欲之而斯至何患不及於巳者哉. (But why do only a few persons entertain this wish? and why do they not accomplish what they wish?)

(†) Agricultural work always depends on the peculiarity of heaven (season) and earth (soil). It is striking, yet of political importance, that productive labour, is made a duty of filial piety to the common people. Next to it our text speaks of attention to a proper personal conduct by which the body is kept from harm and danger and enabled always to attend to the duties of a son. The third thing is frugality. On it depends the welfare, not only of the working classes, but of the state itself. An overplus of the necessities of life is required to be able to meet times of scarcety and other misfortunes.

Each of the five classes of Chinese Society has now got its proper share in the the duties of filial piety. The concluding portion of the chapter, however, gives an intimation, that the particular lesson to each class is at the same time a general lesson to the other classes too. The duty of filial piety is everywhere the same, only the form of its execution differs according to the external circumstances a person is involved in. We have nothing to say against this.

之、不 贈、云、以 禮 讓、而 遺 先 其 之 也、也、 民典親、以 可嚴教以之天地子子才 赫惠而民 夫 甚 具禁,示 以德 民 其是因民民 以敬義、莫故教

CHAPTER VII.—The three powers.

Tsang Tsz said: "Deep indeed, is filial piety." The Master answered: "this filial piety is the norm of heaven, the right of earth, the practice of the people. It is the norm of heaven and earth and the people copy it, they copy the brightness of heaven and follow the profits of the earth in order to make the empire compliant, thus they achieve the aim with doctrines which are not austere (severe) and attain order with a government that is not rigorous."

2., The former Kings observed that the people could be reformed by instructing them. For this reason they went before them with generous love (to their parents) and none of the people neglected their relatives. They enlarged them in the sense of virtue and the people were successful in practice. They went before them with reverence and indulgence and the people had no contentions. They led them on with propriety and music and the people were peaceful and harmonious, they displayed before them what they approved of and what they detested and the people understood the prohibitions." (Did not dare to transgress).

The Ode says: -(Shi. II, 4 VII, 1).

" Master Yin in majesty!

The people all look up to you,"

Heaven and earth make the two I, 二億. Together with *men* they are called the three persons 三才 (rather abilities). Confucius speaks of the norm of heaven, the right of earth and the practice of man 天經 撤 義 人 行.

程二常 constant, regular: i.e. what books and records universally teach 即書傳通訓. The norm of heaven is the regular rotation of sun, moon and the stars. 土三吐 to bring forth, to eject, for the earth brings forth all things 吐生萬物, and 利物為義 useful things make right or as it is said 利物足以和義 useful or profitable things are sufficient to harmonize rights.*

Human labour has to imitate the rotation of heaven, and to meet the production of earth 則天之明因地之利. To make heaven and earth the pattern is the practice of filial piety 孝行 or regular conduct 常行. The second time it is said "norm of heaven and earth," because the production of the earth is also dependent upon the regularity of the heavens and included in it; but if distinguished, then of earth it is said; right. Heaven and earth do not establish an extreme by being entirely light or productive, or man entirely virtuous; this is the reason why a government must not be rigorous. Love begins with tranquillity and reverence is produced from obedience 爱始於和而敬生於順

In the Tso Chün it is said 詩書義之府也禮樂德之則也德義利之本也且德義之利是為政之本也, the books of Odes and documents are magazines of righteousness; propriety and music are patterns of virtue; virtue and righteousness are the foundation (root) of profit and the profit of virtue and righteousness is the foundation of government." The Li-ki, chapter 鄉飲 says: "first propriety and last precious things, then the people will be reverential.

^{*} It might seem as if right or righteousnes were explained here by profit, but the contrary is the case, the righteousness of the earth consists in the production of useful things not in selfish appropriation thereof. The early Confucianism has no utiliterian tendency, this belonged to the Socialists or Mihists. Compare the anthor's Goundgedanken des alten chinesischen Socialismus, where the leading ideas of the ancient Chinese Socialism are given and in the introduction the leading ideas of the modern German Socialism are treated. Though short, the work is exhaustive.

It is also said in the Li-ki, that music comes forth from within from the heart; by listening to music everything coming from the heart must be rectified 正. Propriety is made from without, 自外作, from traces 赋, or impressions; those who see them, must use propriety to constrain the heart (檢=檢束). If the heart and the traces, the volition and perception, are not contrary to propriety and music, man ought then to be "harmonious in himself."

示有好必賞之 showing them their approval, they certainly rewarded them. That means by rewarding they showed their royal approval of what they rewarded, and the reverse by detestation, implying punishments 罰, by the first they induced the people to what is good, by the latter they frightened them from what is wicked.

赫赫=明盛貌也 a bright and full appearance, majestic.

具=皆 all, 阿=女 you; 師=太師 grand-tutor, one of the three dukes of the Chow, the two others had the special titles of 太傅 and 太保.

It is said in the Li-ki of the great Tai 戴. "If the government is not qualified, it is the mistake of the ruler; if it is qualified and the orders are not carried out it is the fault of those in office." 夫政之不中君之過也政之既中命之不行職事者之罪也.

(†) This chapter gives the fundamental principles of state-government. The principles laid down here are profound and ever true. The norm for a good state government ought to be take from the steadiness and regularity of heavenly motion; there is never a stagnation, but also no confusion to be observed in heaven. The right of the state must be liberal, as the earth yields her fruits to everybody who complies with the natural conditions of her produce. The active service of the people must not be gained by external force, but by making them willing to consent to the unmistakable laws of the universe.

2. This great end is achieved by Education. The first and principal duty of government is to educate the subjects. Personal example is set forth as the most impressive method to impart education. The rules of propriety and music are used to support personal influence. The objects of education appear to be filial behaviour towards relatives, a general moral conduct, avoidance of all sorts of quarrels, a peaceful and harmonious state of society, and due consideration of the regulations issued by the government. There is really much of great value said in the short words of the text. The truth of the highest importance, expressed here is, that the rulers have not to make laws and enforce what they think to be right, but that they themselves have to personify the laws of the universe for their subjects as mediators.

北 平. 手、 不 失 事 僱 事 行、 作, 和 祭、親、 the 於 # 故 於 北 故 而 告 1/2 得 况 平、 179 即 夫 臣 先 得 先 得 14 鰥 八然故 然故生、 鬼享之 國 如 明 3/2 妾而 君、 源而 蓝 於 明 百 E 順之、 王之 害不 此。 治 公 姓 亟 况 家 況 國 云,以 生、是 則心、於 者 懽 伯 11. 於 II 親以 妻 不心士

CHAPTER VIII .- On filial government.

The Master said; "The illustrious kings of former times ruled the world by filial piety. They did not dare to disregard ministers of small states, how much less dukes, marquises, earls, barons and knights! Hence they gained the cheerful consent of all states to serve their former kings (by sacrifices to them). The rulers of states did not dare to slight even widowers and widows (the insignificant people), how much less the gentry of the people! Hence they gained the cheerful consent of all the tribes to serve their former rulers. The rulers of families (governors) did not dare to forget themselves before servants and concubines, how much less before wife and chidren! Hence they gained the cheerful consent of men to serve their relatives. Such being the fact, in life, therefore, the relations were satisfied by it, in the sacrifices the demons (the departed) enjoyed it. By these means the empire enjoyed peace, calamities were not produced, rebellions did not arise. Thus, the illustrious kings ruled the empire by filial piety."

The Ode says:—(Shi. III, 3, II, 2).

"Where there is a conscionable virtuous conduct The states on the four borders comply with it."

The forgoing chapter illustrates that former kings by keeping in contact with heaven and earth and complying with the feelings of men formed (their system of) education 因天地順人情以為敬, in this chapter they start from filial piety to govern the state 由孝而治.

The phrase 先王 occurs six times, in this classic; those of filial piety are meant. 明王=聖王 holy kings.

Before the time of the Chow dynasty, there existed only three grades of nobles, those of barons 男 and knights 子 were added by King Wu.

Ambassadors from the smallest states and, therefore, of comparatively low rank were treated will all respect at court. See Chow-li chapt. 堂 客.

萬 in 萬國 as in 萬方=多 many. It is said that the princes of state of the Yen dynasty, amounted to 1773, those of the Chow dynasty, to 9800. They all came with the tribute of their appointment 各以其職來 and supported the sacrifices of the emperor.

As the male and female servants have the cares and the work for the property, it is requisite to gain their mind and energy for it 臣妾營事產業宜須得其心力.

曼-大 great (which seems rather superficial. In king-tsiehchuen-ku 經籍篡訪 we find the following explanations of the word 1. = 悟 2. = 室 3. = 知 4. = 智 5. = 明 6. = 發 7. = 直 8. = 較 9. = 大

On the pronunciation, or sound, of the word, a work 華嚴經音 is quoted, which says, that 登 takes its sound from 學, this from 教, this from 孝, this from 爻; the sound has accordingly gone from ngau to kok.)

(†) We have here not an abstract doctrine on government, but the three ruling classes, emperor, princes of state and governors in their dealings with those under their power. We are not referred to laws or to rules of etiquette etc., but to the generous feelings of respect and love implied in filial piety. The consequence of such considerate treatment is that the hearts are conquered and everybody is made willing to serve his ruler with his person and with his property. That the empire must enjoy peace under such circumstances we can understand, not so the physical consequence drawn from the moral premises, that no calamities, as caused by fire, water etc., would be produced, the physical laws of nature are not so subservient to the moral laws in the present condition of the world. That the deceased parents enjoy such a state of things implies that they feel miserable at the contrary, a happiness of the departed depending upon the virtuous conduct of the living race is not to be envied.

SHAO-WU IN FUH-KIEN; A COUNTRY STATION.

BY REV. J. E. WALKER.

A BOUT ten years ago the American Board Mission at Foochow decided to open a station somewhere in the interior of the Fuhkien province, and Dr. and Mrs. D. W. Osgood were sent out with this special end in view. Experience had shown that the farther the missionary went from Foochow, the more friendly was the bearing of the people and the more candid their attention to his message; but when the attempt was made to push into the interior the gentry and literati proved their affinity with the same class at the sea-board.

The chief instrument of opposition to us was the Lien-kiah 聯甲. This is an organization of the people by families and neighborhoods into a sort of militia or home guard, officered by the Hiang-shān 鄉种. It originated at the time of the Tai-ping Rebellion, and was about the only thing in the north-west of this province that opposed any serious obstacles to the Long-haired Rebels. In the country about Foochow

the organization disbanded as soon as the danger was over; but in the interior it is still maintained. Its practical working depends very much on its leaders. It enables the gentry to quickly array the whole populace against the officers if they wish, and so ought to put a powerful check on those official extortions to which the small interior towns are specially exposed. But too often I fear, the officer secures the cooperation of a few principal leaders, and then the organization becomes an instrument of his oppressions.

After waiting several years in vain, in the spring of 1873 we sent six helpers to rent chapels at Yang-k'eu 洋口 a village 550 li above Foochow and 130 above Yen-p'ing on the middle Min; at Tsiang-loh hien 將樂 90 li above Yang-k'eu on the south fork of the middle Min and at Shao-wu fu 那武 240 li above Yang-k'eu on the north fork of the middle Min.

At the two former places they were successful; at the latter there had just been a disturbance with the Romanists and our helpers could gain no foothold whatever. The next year they tried again, and rented a place; but the bargain was thrown up, and the rent money returned, before they could secure possession. They rented again, took immediate possession and stuck there for over a year, although they had not been there many months before they were pressed to leave.

We had been advised from Peking by Dr. Williams not to buy land in the interior, but it soon became evident that in such a place as Shao-wu any native renting to us would be compelled by the Lien-kiah to back out of his bargain. We must buy or give up the place. It would be a long story to tell of all the bargains nipped in the bud by the gentry and Lien-kiah. But at last in the autumn of 1875 Rev. Dr. Baldwin and Dr. Osgood succeeded in purchasing premises outside the East gate. The deed was signed and money paid before the gentry fairly got wind of what was up, then a number of them hurried off to the Chi-hien for help. He asked, "are the deeds signed?" "Yes," "And the money paid over?" "Yes," "Then it is too late to interfere, and you must let them alone." And they did so.

The next summer we had a small two story house put up, and in the fall Rev. Messrs. Blakely and Walker with their families moved thither. The journey was by boat and required twenty-two days of travel. It may be summed up thus; two hundred and fifty miles of enchanting scenery; five hundred rapids climbed up foot by foot and five thousand samples of the Chinese substitute for profanity. Since that time we have been joined by Dr. and Mrs. Whitney. Additional lands have been purchased, a larger dwelling-house, and a hospital to accommodate forty patients have been erected, and one Young American has taken a lien by birth on the premises. The people as a rule are not

unfriendly. A church of ten members has been gathered; some of them being natives of Foochow, some of the Kiang-si province, and others of Shao-wu or the adjacent country.

I have asked of different persons how ancient a city Shao-wu is. "Very ancient" is the most definite answer I have received. Persons questioned as to the number of generations their families have lived there, answer variously from several to several tens of generations. My present teacher surnamed Hwang 💢 or Hong as he pronounces it, says that his family dates in that region from the Tang dynasty at the village of Hwo-ping 採 📭 about 25 miles south of Shao-wu.

The city is said to have attained its highest prosperity during the Sung dynasty, when several citizens of Shao-wu became prime ministers, and "at the west gate of the city the kü-yin were just what might be called thick."

The recent history of Shaowu foo has been tragic. The business of tea-picking attracted men from Tingchow fu T M, the north of Kwang-tung, and the east of Kiang-si. The wages were very high, but with many were quickly squandered on gambling, opium and harlots; and then, unable or ashamed to return home, and unwilling to work for common wages, the men would take to thieving and robbing. Towards the close of Sao-kwang's reign, they became an organized band of robbers, called Red-heads, from the red cloths they were on their heads when on marauding expeditions. They over-ran the whole country about Shao-wu. No adequate force was brought to oppose them and only the walled towns were safe from their ravages. The villages were all laid under heavy tribute, and any boat bound for Shao-wu with goods, could go in perfect safety by paying a toll of twenty odd dollars. On the heels of this trouble came the long haired rebels. They over-ran the country twice in the 7th and 8th years of Hien-fung. The first time they came, the people of Shao-wu staid at home and fought them; but one night during a fearful storm of wind and rain, some vagabonds stole in over the wall, and suddenly overpowering the guards, threw open the gates of the city. It is said that over 10,000 persons perished in the city and vicinage. The next year when the rebels came the people all fled, and though the misery entailed was great, the loss of life was much less. About twenty miles above Yen-p'ing is a narrow pass where the river is less than one hundred feet wide. Here, the Foochow boatmen say, robbers gathered to intercept and plunder boats fleeing from the rebels. Myriads of dollars were thrown over-board to prevent their falling into the hands of the robbers.

The present population of Shao-wu is much less than it was before the rebellion and is variously estimated from thirty to fifty thousand. According to the smaller estimates there are about twenty thousand natives, ten thousand immigrants from Kiang-si and several hundred natives of Foochow, with a sprinkling of Tingchow and Southern men. The natives are peaceable, weak and lazy. They do not seem to have the craft and cunning or the skill of Foochow men and Cantonese, but they look down upon rough work and have something of that ignoble pride that will be mean rather than menial. The small shop-keepers, publicans, carpenters, masons, black smiths, tailors, &c. &c., are chiefly Kiang-si men. But the natives along the river bank of the Eastern suburb monopolize the loading and unloading of boats and charge ten times what it is worth. The ring that controls our landing place is said to have one kü-yin and several Siu-tsai among its numbers. Some years ago they undertook to charge the tea-hongs 120 cash a chest for putting their tea on board the boats. The tea-hongs resisted this and finally made the ring come down to 40 cash a chest; but not until they had spent over two thousand taels at the Yamen.

On the other hand the people are exposed to many forms of official extortion that could not be safely attempted in larger and less remote places. Last year rice was very dear owing to floods, and the granaries were opened for the sale of rice at half price. The gentry of each neighborhood decided who were needy, and gave tickets which entitled them to buy to the amount of half a shing a day per head. The rice shops combined and refused to sell to any who drew from the public granary. At the city of Kwang-tseh 光泽 25 miles above Shao-wu, rice was much cheaper; but the gentry of that place would allow no boat to take away more than one picul for its own use. The Provincial authorities provided three thousand piculs of rice for Shaowu, but the Chi-fu and Chi-hien distributed 1000 piculs and sold 2000 in the Yang-k'eu market. In course of time the Chi-hien lost his button, but not, I believe, his office or its emoluments.

Last winter just before Chinese New Year one of the principal banks failed with liabilities to the amount of 20,000 taels and 10,000 taels due it. The *Chi-hien* with the connivance of the *Chi-fu*, swooped down and carried off all the assets. He ignored all claims against the bank but proceeded to collect all monies due it.

I heard of one case of a man who was owing the bank upwards of one hundred taels. The Chi-fu happening to have dealings with him extorted this from him; then the Chi-hien also called on him for it. The man said "I have already paid it to the Chi-fu" but the Chi-hien replied "I know nothing about that, I go by the books of the bank; according to that you owe such a sum and you must pay it." He had to pay it.

The Er-fu had an account with the bank; was debtor to 600 taels

and creditor by 400. The Chi-hien tried to collect the whole 600, but could not make it go. One strong tea-hong which was creditor by several hundred taels succeeded in recovering it from the Chi-hien. Some effort was made to get us to interfere, especially in the case of an old widow who lost seventy taels by the failure; but our fixed rule is to interpose only in clear cases of persecution. A Romish priest would in such a case as this be in duty bound, according to the Romish theory of church and state, to interfere in the name of Christ's vice-gerent on earth. I can see how they might become very obnoxious to officials and gentry and yet never interpose except in the interests of justice. The proprietor of the bank died the day before it failed; his widow has only just succeeded in lodging complaint at Foochow against the Chi-hien.

I heard an interesting case, showing how a powerful man was circumvented. He was a Mr. Yu and was esteemed the most powerful of all the Shao-wu gentry. A brother's widow stood between him and certain property. She committed suicide, driven to it as was generally believed by the persecutions of Mr. Yu. Her relatives were too weak to dare to trouble him, so took a little hush money and professed to think him innocent. But at the Triennial examination at Foochow two years ago, a candidate from Yen-ping sent in a petition to the Governor stating that he had been visited by the ghost of a Shao-wu woman who said she had been driven to suicide by her husband's brother, and adjured him to petition the Provincial authorities in her behalf or she would blast all his prospects of success. The petition gave all the names, dates &c. Gov. Ting sent up to Shao-wu, found there was such a man in whose house such a woman, the widow of his older brother had committed suicide. So Mr. Yu was arrested and with the relatives of the woman taken to Foochow for trial. after I asked how the case was coming out but was told that it was still unsettled.

I know of one case where a Chi-hien was promptly dealt with. He was in office at Kien-ning hien in the south-west corner of the Shao-wu prefecture. I with others have called on him twice and remember each occasion with pleasure. He had a geography bought at a mission out-station, and on learning that we were Americans expressed his admiration of Washington. He had the good-will and confidence of the people. His downfall was after this manner. There is no college at Kien-ning hien and the scholars of the place have long had poor success at the examinations. This Chi-hien, Mr. K'ó (柯) undertook to raise money for founding a college, by the sale of literary honors. A few wealthy candidates offered to contribute several thousand dollars provided the highest places among the graduates of

the district could be secured to them. The literati and gentry of the place were consenting. But Mr. K'ó had incurred the enmity of the Chi-fu at Shao-wu and when the literary Chancellor came around he also took umbrage because Mr. K'ó could not make a grand flourish and give him valuable presents. So the Chancellor and Chi-fu both combined against him and had him deposed from office for consenting to take bribery. I have questioned several different parties from Kienning hien, and all agree in stating the case as given above.

Last year there occurred an illustration of one of the evils which incidentally attend the tea-culture. The flood combined with the low price of tea, caused hard times, and threw numbers of tea-pickers out of employment. These formed a band, about twenty miles below Shao-wu, plundered a village or two on market days and laid a large village under tribute for a while. The men who plundered the boats of Dr's. Osgood and Whitney last year were probably of this class. There is one fine farming region twenty miles west of Shao-wu from

which the tea culture has always been excluded.

Aside from the herds of irresponsible men called together by the sharp demand for labor during the height of the tea-season and the vices bred by the high wages paid, there is one other complaint laid against the business. The hills were originally covered with a thick growth of grass, bushes and trees the roots of which retain the rainwater to feed the fountains which irrigate the rice-fields. But from the almost bare ground of the tea-hills the whole rain-fall rushes off in torrents, causing the fields to suffer first by flood and then by drought. Old tea-fields may sometimes be seen with the sides cut deep with ditches worn out by the water and all productive soil washed away. This year the officers have issued produced, and dissuading the people from opening up any more hills for tea culture.

There seems to be more room to live among the mountains of the interior than along the over-crowded sea-board. The people are better dressed and the streets of the cities are wider but not cleaner. Infant girls are not often drowned. The women of Shao-wu have more freedom than the small-footed women at Foochow. They walk the streets freely without being insulted; and it is quite common to see husband, wife and children all eating together. Prostitution is bolder, but virtuous women are no rarer. Cursing is less frequent than at Foochow, where it is almost an art, and proficients will boast of having a hundred distinct curses at their command.

Of course each place in the interior has its own local customs. One which has forced itself upon our attention by its noise is the method of parading an idol called "Chtang Wong"—Black King. His

image is borne at a trot from the East Gate to a bridge bounding the east suburb, a distance of about a mile. The other three gates have a similar performance. If a bearer stumbles they must go back to the boundary of the ward in which the mishap occurs, and begin again. In a village across the river from us the bearers having reached the limit of the village are not allowed to turn round, but must walk backward to the starting point.

In some of the more secluded mountain villages goiter is very common and the people look stupid and homely. The mountains rise to a hight of 2000 and 3000 feet, above the sea. Dr. Whitney and myself once ascended one which is upwards of 4000 feet high and we saw ten or fifteen miles aways an isolated peak like a large Roman nose which must attain a height of nearly 5000 feet, above the sea level. Coal, iron and lime are met with, while there are also suspicions of the existence of coal oil.

But what a Babel of brogues, and dialects there is among those wild mountains! A native can hardly pass the limits of his own village but his speech will bewray him. The tones are the most unstable element. Consonants, and even vowels have limits and laws of mutations, and though these are somewhat vague they cannot be wholly disregarded. But the tones seem utterly lawless. They shoot up to the sky, they plunge into the bowels of the earth, they stiffen straight out, they double up and twist about; they sing, cry, whine, groan, scold, plead; here, are musically plaintive; there, are gruff and overbearing. Perhaps sometime it will be found that each tone has certain limits of its own which it cannot pass. But I cannot imagine what possible limit there is which each tone does not over-pass in some dialect or other.

THE SHAO-WU DIALECT HAS SIX TONES, VIZ.

Shang' sping,	 	low, easy, and slightly falling.
Shang' shang',		high, falling.
Shang' k'ü',	 	low, rising,
Shang' juh,	 	medium, falling,
Hia sping,	 	medium, even,
Hia k'w,	 	high, rising.

These are the city tones; ten miles into the country will vary them all.

The dialect has two striking peculiarities; its pronouns and similar words and its treatment of words belonging to the upper and lower juh shang.

The peculiarities in the treatment of the juh shang are these, the missing Hia-juh has coalesced, not, with the Shang⁵ juh, but with the Hia k⁴ü, and while words, belonging to the Shang⁵ juh, form a distinct

tone class, the tone is not abrupt and the words often take on a final n, or ng.

Of course the final p, t and k, of the Southern juh_{s} shang disappear; but here is the most curious feature; final k, is simply dropt, final t, becomes i, while p changes to n or ng. We would naturally expect the change would be from p to m, but the city dialect has no final m, thus:—

		MANDARIN.	CANTONESE.	Shao-wu.	FOOCHOW.
目	 	Muh,	Mok	Mu²	Muk
發	 	Fah,	Fat	Fai ₂	Hwak,
合	 	Hoh_2	Hop	$\operatorname{Hon}^{\mathfrak z}$	Hak,

All lower tone words that can be are aspirated.

The pronouns are:-

'Hang, .. I.
$${}^{s}Hien$$
, .. Thou. ${}^{s}Hen$, .. Thou. ${}^{s}Hu$, .. He, she.

The sign of the plural is tai, and of the possessive kai' thus:—
'Hang tai, We. | 'Hang, tai kai', . . Our.

Other pronouns &c., are :-

Chong, . . . This.
$$Chong, = \xi tai,$$
 . These. $Ong,$. . . That. $\begin{cases} Nong, = \xi tai, \\ \xi Nong, \end{cases}$. . Where?

 $_{\varsigma}Nong$ is rarely used alone, the others may be, but commonly take an enclitic $_{\varsigma}e$ which is shortened from $ka^{\varsigma}o^{\varsigma}$ the common classifier of the dialect.

Place is indicated by adding k^iwi , thus $Chong_2 k^iwi$, here. An interrogative of very wide application is 'Sha or Sha ka what? I have tried to identify these pronouns with something in the mandarin or other dialects. 'Hang is probably the 'ngan hi of North China. 'Hu may be the 'Hu or 'Hu that; so of the Foochow Colloquial, 'Wu 'li is a country brogue for these and 'wu 午 is the phonetic of character 評. The 'tai may be a colloquial form of 'ch'ai he kai' may be Υ which is read kai' at Shao-wu.

The Foochow Colloquial uses ## read and spoken ski just as the Shao-wu uses kai⁵ The 'Sha may be a colloquial form of ##, though according to analogy it ought then to be shin² or shan⁵ instead of 'Sha. It is heard in other places as shie, at Foochow as sie and tie⁵—(?).

Along side of the Shao-wu dialect, and supplanting it as we approach the Kiang-si border, is another dialect with equally marked peculiarities. Thus;—I, thou, he, are ¿a, 'ni, 'ké. The sign of the plural is to' and of the possessive ko'. It has one very peculiar feature which however extends farther into Kiang-si than the proper limits of this dialect and is even found as a country brogue within the bounds of the Shao-wu dialect. This is the changing of t' to h thus;—天地 (¿t'an-ti²) becomes 'hien-hi² and 天 粉 is pronounced Hien-tu. One

day as I was passing through a village near Shao-wu a lad who had heard me play on an accordion, seeing it in my chair, came up saying "hom-m hom-m-m" that is; ttan ttan 彈 I thought this a wild enough broque but it was far exceeded by a pagan who came one day for medicine. For tung' 痛 he said h'ng while his cash were also h'ng ts'ien 銅 錢.

There are a number of words, not known to the Mandarin, which in slightly modified forms are met with in a majority of the Southern dialects. Such are the negatives ng or m and mo or mao. Another is the sign of the future. In the Foochow this is a^2 (a in hat) and at Shao-wu 'hie. But this can with tolerable certainty be identified with the hvuir \mathfrak{P} of the Mandarin. Others are kin ken 'kiang or kiong a child. K^{\bullet} to go. Na^2 or na^2 only. There is a wide spread tendency to change the close vowels i and u to ia and io. Thus chiah or chia, for tsih, \mathfrak{P} miang for ming \mathfrak{R} .

Both at Foochow and Shao-wu this change constitutes one of the marked differences between the reading and the speaking sounds.

As we would naturally expect considerable resemblance between the Shao-wu and the Foochow, it may be interesting to point out a few striking differences. The Foochow has no sh, ts, or f; the Shao-wu has all three and even uses the f in many cases where the mandarin takes an h. The Shao-wu also has v as an initial sound. The Foochow has only ng as nasal final; the Shao-wu has both n and ng but prefers the n.

Some words which have u for a vowel in the classical and a or ai in the Foochow colloquial are both read and spoken with \tilde{e} for a vowel, at Shao-wu.

There are many little things in which the Shaowu vacillates between the Mandarin and the Foochow. The city brogue shows more resemblance to the Mandarin than do the country brogues. In addition to the reading and speaking sounds of the Shao-wu dialect proper, the literary men have a kind of mandarin reading sound.

The \check{a}_i and \check{a}_{i} sounds of the northern mandarin are unknown to it as is also the change of k to eh, before i and u; but juh-shāng words are read with the $k^*\check{u}$ shāng.

In our preaching we use a kind of mandarin which we find current among the people; it is much like the Mandarin of the Shaowu literati but retains the juh shang. Every-body, except country villagers, understands it readily; I am satisfied however that it will pay well to also acquire the local dialect. It pleases and interests the people to hear us using their own language, and brings our message nearer home to them. Christianity progresses not by imposing displays of dignified learning but by truth brought home to the heart.

At Shao-wu there was a little displeasure expressed when we began to study the local dialect. Some said "now if we curse them they will understand us, but they can curse back and we not know a word of what they say."

What a secluded life that must be which can beget and keep alive such numberless shades of brogue and diversities of dialect. Life there seems destitute of anything to awaken or even to amuse. I once heard it remarked that opium-smoking which is especially prevalent everywhere in the Interior is much worse in the country than the city, and I asked "Why?" "Because," they said, "in the city there are gambling-houses, theaters, singing-women &c., but in the country the only amusement available is opium-smoking." What a revelation is this of the poverty of Chinese life! Much of this must be due to moral degradation, which can find amusement only in coarse animal indulgence. With men whose chief uses for women are to sate lust and rear boys, while doing drudgery and bearing girls are subsidiary uses, what can there be of social enjoyment?

There is needed first of all a moral regeneration. Christ said that he came that men might have life, and have it more abundantly; and leaving out of account the *eternal life* he spoke of, it would still be glorious enough to see the Gospel revivifying those beautiful mountain valleys with the wealth of a Christ-given life.

THE HAKKA CHINESE.

By REV. R. LECHLER.

T would be very interesting to know more of the different races inhabiting this great country and I propose to give some account of one of them, the Hakkas 客家 with the view of inducing other missionaries who may have become acquainted with them, to contribute what information they may be able to give on the subject. It appears that they are to be found in more than one province. In this province Kwangtung, about one third of the whole population are Hakkas. Then there are some also in Kwangsi, Fuhkien, on the Island of Formosa, and even in Chekiang, if I am rightly informed by a missionary brother who had been labouring in that province. I also remember Dr. Gutzlaff having said that they formed the chief part of the population of the Kiangsi province, and that dialect was spoken in Nam-Chang fu, the capital of that province. But I do not know on what authority his statement was based. Now since Kiukiang is an open port, and our brethren from the Island mission are penetrating into the interior of Kiangsi it might be easily ascertained whether Dr. Gutzlaff's statement is born out by facts or not.

I will now give a general sketch of the origin of the Hakkas in Kwangtung, their present condition, their language, religion and peculiar habits, from which comparison's may be drawn, and further investigations be instituted.

In 1861 a series of papers treating on the Hakkas appeared in the Daily Press of Hongkong; but probably few people will be in possession of those. Afterwards a similar series, written by Dr. Eitel, appeared in Notes and Queries, but that valuable periodical has since become very scarce. It will therefore not be superfluous to try to keep up an interest in the Hakkas by a communication to the Recorder on the subject.

The most reliable sources for tracing the origin of the Hakkas in this province, are the family records, which are religiously preserved by the heads of clans. Thus my own catechist of the Li ≛ clan dates back his pedigree to the rulers of the Tang dynasty, of which Liyuen 李 淵 was the founder, A. D. 620. In his family record the 20 emperors of that Dynasty are correctly mentioned, and it is stated that the 3rd son of Chau-tsun R = the 19th emperor 'had fled to Chekiang where he pursued' agriculture. He had five sons, whom he named after the 5 elements, adding to each. Now the fourth of these, 'Huo-teh, 火 德 moved down to the Fuhkien province and lived in 汀州府. Afterwards he moved again and put up his abode in the village of Shih-pih 石壁. Finally when the soldiers of the Sung dynasty caused great disturbances in Kwangtung, robbers arose in all quarters, and the people were slain in great numbers, so that out of ten scarcely one survived; the fields remained waste, and grew only thorns and briers. A decree was issued by the Emperor Ta-teh * 德 of the Sung 宋 dynasty inviting people to apply to the authorities within 100 days, and property would be assigned to them in the waste districts to enable them to cultivate the fields. The descendants of the I'ang dynasty settled in Chang-loh 長樂 and remained there for 5 generations. Afterwards they came down to Tsing-yuen 清 遠 near Canton, and have been there for 22 generations.

Another of my employees, who teaches a school, belongs to the Hung 洪 clan. They first lived in Shensi 陝西, and moved to Szchuen 四川 province, from there to Kiangsu, 江蘇 and then to Fuhkien 福建. From Fuhkien they came to Kwangtung 廣東 and settled in Kia-yin chow 嘉應州, spreading from there to Hwa-hien 花縣 near Canton. To this clan belonged the renowned Hung yiutsuen 洪秀全, or T'ai-p'ing wang 太平王, who caused the great rebellion.

A third one of the Chin clan 陳 states that his ancestors came from Fuhkien, where they had lived in 打 州 府 for 21 generations,

from whence they moved to Kwangtung 廣東 and settled in Changloh 長 驗, spreading in course of time to Sin-an 新 安.

The Lai 賴 clan dates its pedigree as far back as the Chow 周朝 dynasty, when they inhabited Shantung 山東 province from whence they emigrated to Fuhkien 福建, and under the Sung dynasty to Kwangtung, settling in the districts of Chang-loh 長樂 and Kweishan 歸義.

The Lo 羅 clan also lived in Shantung under the Chow dynasty, and emigrated at the end of the Tang dynasty to Fuhkien. Under the Ming dynasty they came to Kwangtung and occupied the prefecture of Kia-yin chow. The Yen 巖, clan likewise lived in Shantung under the Chow dynasty, came under the Tsin-shì hwang 秦始皇 to Kiangsi 江西, under the Yuen dynasty to Kwangtung settling in the prefecture of Chau-chow 潮洲 and spreading under the Ming dynasty to the district of Kwei-shan 歸義.

The Ho 何 clan is still one that dates its pedigree back to the Chow dynasty, and gives Shantung as its original home. Under the Sung dynasty they moved south, entered Fuhkien under the Ming dynasty and proceeded from thence to Kwangtung taking up their abode in Kia-yin chow. The last of those most ancient clans is the Kiang 江, which also existed under the Chow dynasty and lived on the Yang-tsz-kiang, whence it took its name. At the close of the Sung dynasty they entered Kwangtung and settled in Hai-feng 海 豐.

The Hiu ß clan lived under the Han dynasty 漢朝 in Honan 河南, moved under the Sung dynasty to Fuhkien, under the Yuen dynasty to Kiangsi, and under the Ming dynasty to Kwangtung, settling in the district of Kwei-shan.

The Tsau **e** clan lived under the T'ang dynasty in Fuhkien, and entered Kwangtung under the Ming dynasty spreading in the districts of Chang-loh, Poh-lo and Kwei-shan.

The Liang telan existed in Honan under the Tsin dynasty, entered Kwangtung under the Ming dynasty, and spread in Kia-yin chow and Sin-an.

The Chang 張 Hwang 黃 and Tai 戴 clans all came from Fuhkien. Thus it will be seen that the Hakkas descended from the North of China, which accounts for the similarity of their dialect with the mandarin, and their frequent moves bear out the meaning of their designation as strangers, or settlers. Now in Kwangtung where they managed to stick together, and to occupy extensive tracts of country, they feel strong, and are not afraid of their enemies. Such is the case in the prefecture of Kia-yin chow which is entirely peopled by Hakkas or in the prefecture of Fui-chow where they are at least in the majority. But to the South-west of Canton in the Shau-hing 肇 廖 prefecture

there are Hakkas and Pun-ti, living interspersed, and the latter considering, themselves to be the original lords of the soil do not cherish much affection towards the former, whom they rather look upon as intruders. The consequence is that there are not only constantly petty quarrels among them, but that they sometimes come to blows on a larger scale. Thus the district of Sin-ning 新 c in Shau-hing became the scene of a sanguinary war between the two races, which nearly terminated in the entire extirpation of the Hakkas there. The history of that disaster is shortly this. The Trai-pring rebellion which originated from Hakkas in Fa-vuen near Canton, had also spread to the prefecture of Shau-hing and found numerous adherents among the Pun-ti people, whereas strange to say, the Hakkas remained loval, and assisted the Mandarins against the rebels. This exasperated the Pun-tis very much, and they swore vengeance against the Hakkas. When the T'ai-p'ing movement drew north, and the southern provinces became comparatively quiet, the Pun-tis commenced hostilities with the Hakkas. The district of Hoh-san was the first in which disturbances broke out, and the fortunes of war were variously experienced on both sides, until finally the Pun-tis, being stronger in men and means conquered the Hakkas in this and other districts, and expelled those who were not killed.

According to the account given by the Hakkas in the Jin-len district, tens of thousands were slain with the sword, untold numbers died of hunger, cold and general privation; again others perished by sickness. Many were taken captive and sold to the coolie ships at Macao, which at that time did a thriving business with their human freight. Some made good their escape and went to Hainan, Saigon and Singapore, whilst others were scattered abroad in other parts of Kwangtung.

Three thousands of them came to Hongkong in 1863, having been taken on board by some foreign vessels, which happened to do business with rice etc., in T'ai-foo-san. They were kindly taken care of by the English government and the merchants who collected money, and had mat sheds built for the fugitives until they were able to provide for themselves. I was then intrusted with the funds collected and used to buy rice for daily distribution to these wretched people. One would think that such unfortunates would be in the fittest state of mind to receive the Gospel, but they showed very little concern for their souls, being quite absorbed with their misfortune and with the dark future before them. Some, indeed, although barely able to save their lives, had not omitted to secure their idols, and bring them along in a box or in a basket, showing thereby that the craving for religion in the heart was not entirely quenched, but the oppressions endured,

and the fact of being thoroughly crushed made their minds callous and indifferent. In course of time a small number of about twenty joined the church. I went also several times to the Jin-len district on preaching tours, because the governer of Canton had interfered, and succeeded in making a compromise between the Hakkas and Puntis. The land was redistributed and the fugitives were invited to return and to occupy the land which had been allotted to them by their government. Stones marking the boundaries were set up, and a military camp established with 500 soldiers and a colonel to keep the peace, and a civil mandarin with the little Kyun-nin foo was appointed to rule the people.

The Roman Catholic missionaries had obtained a footing in Jin len beforehand, having been invited to come to the place by the Hakkas, in the hope that they would be able to assist them against the Puntis. Although disapointed in these expectations, a good many seem to have embraced the christian religion under the guidance of the priests. It may be remarked that the island of St. John where Francis Xavier died without having entered China, belongs to the jurisdiction of Jin-len. A stone church is built there in memory of that pioneer missionary, and of course he ranks among the saints, whom the Chinese are directed to worship by the priests.

When I above stated that the Hakka dialect had a similarity with the Mandarin, it chiefly refers to the pronunciation of the characters. I suppose we may safely consider the four or five hundred sounds in the Mandarin dialect as the original stock of the Chinese language from which the different dialects have in course of time branched off. For in spite of the uncouth nasals in the Fuhkien and Chau-chow dialects, or the impure sounds in the Canton, where Ming is changed into Sheung, Ti into Tai and so on, there is yet the undoubted fact, that the Chinese language is but one, and the Hakka has kept nearest to the original. The paucity of sounds has been in some measure improved in the dialects, their stock having generally been increased to a thousand, and even the simple four tones in the Mandarin have been increased in the Hakka to six, and in the Canton and Chau-chow dialects to eight.

In taking up Morrison's Tonic Dictionary I find that from the first to the seventh syllables the pronunciation is almost identical with the Hakka. It is only to be remarked that all fourth tones end with a hard consonant in the Hakka either k, p, or t. Thus & Chay or Chih in Morrison reads Chak in Hakka Hi Cha reads Chap, and Ka Cha reads Ch'at. In the eighth syllable in Morrison the a in Chang is changed into o and we read Chong, as also Shong instead of Shang in the 288th syllable. The characters under the 9th syllable are

again much alike in their pronunciation. In the 10th Chay becomes simply Cha. In the 11th syllable Che, the first character given the reads Tè in Hakka, but all the rest are read Chè, the 12th Chă becomes Chet and so I might go on through the whole book to prove the similarity of the Hakka with the mandarin. The Lords prayer as rendered in the Delegates version would thus read in Hakka: Ngofu tshai thën, nyën li myang shin, li kok lim kak, li chi tet shin, tshaithi yok thën, so si chi lyong, kim nyit syak yi, ngo mën nyin fu. Khyu mën ngo fu, pi wut ngo ch'i, chin ngo chu't ok, yi kok, khën, vin, kai li so yu, yën khip shi shi, ku so nyën ya.

As regards the religious observances of the Hakkas there might be mentioned some striking peculiarities, but this would require more detailed description for which this article is not intended. Suffice it to say, that they are devoted to the three religions which are in vogue in

China with as much sincerity as can be expected.

The Confucian precept of worshipping the dead is certainly the most cherished part of their religion, and the ancestral worship in the houses, in the ancestral halls, and on the hills where the tombs are, form such an important part of their religious duties, that these are always the last thing from which they will separate, in case of conversion to Christianity. In connection therewith is the "Fung-shui" in which they are staunch believers. They do not see the contradiction of looking for blessings to deceased parents and at the same time calling in Buddhist priests to help their parents in Hades. Nan-wu-o-mito-fuh is the pass word which is expected to pave the way to happiness for a poor Hakka soul, and you frequently meet with stone tablets errected along the road side with the above 6 characters engraved on them, to remind the wayfaring people to whom they should entrust body and soul. The most popular idol among the Hakkas is the Buddhistic Kwan-yin (Kon-yim-nyong) and I have seen her name put above all other gods which are worshipped in the houses, the names of of them being written on a big sheet of red paper hung up on the wall. Then there are the Buddhistic ceremonies performed on the occasion of deaths or funerals, by the ecclesiastical Ho-shang 和尚 as well as by the Lav Nan-wu 南 無.

There are the sorcerers called Shang-kung or Shang-p'o 閱工, 現 數 both however males, whose special business is to drive out evil influences or cast out devils, and there is the 'Sien-poh 仙 婆 (which I believe is a specific Hakka notion), or conjuror of the dead, who is resorted to, to inquire after the condition of the dead in Hades. Spirit rapping is also practised and the spirit is made to appear to communi-

cate by writing revelations about the future.

Of other idols worshipped are to be mentioned the Wun Ti god

of literature and Wu Ti, god of war, who generally have one temple between themselves. But Kwan Ti has besides numerous temples in which he is worshipped alone. There is the Tien-heu or queen of heaven who has her temples chiefly on the river sides. There are the temples for the tutelary deities called 城皇 in every district city as also the temples where Confucius and his disciples are worshipped, the saint being besides worshipped in the schools as well as in private houses.

There is the god of ground + 地 爺 and the gods of grain 神 稷 which have their altars as well as temples. There is the 伯 A and 伯婆 who are supposed to take special care of the fields, and are generally worshipped under green trees. There is in the families the god of the hearth 灶君, who is supposed on the 23rd day of the 12th moon to ascend to heaven and present his report on the families upon earth to 玉皇上帝, and to return to his post on the last day of the year. There are the gods of the door and of the well and no end of divinities, each having a particular function assigned to it, to procure for people health and wealth, to protect them in their going out and coming in. Metempsychosis is believed in A woman told me that she knew of no sins which she might have committed in this life but there might stand some against her on the account of her former life. On the whole the Hakkas are not as bigoted as the Puntis, and the Gospel has found easier access to them than to the latter. It is also comparatively easier to make friends of them than of the Puntis. It is perhaps owing to their standing constantly in fear of their own countrymen, the Puntis, that any sincere sympathy which is shown them by foreigners finds more reciprocity, and is thankfully availed of.

All the coolies engaged by the allied forces in the last war were Hakkas.

The great rebellion which had originated with the Hakkas, showed that they were open to new convictions, and although it turned out a sad failure, yet it might have been attended with better results, had the movement been better directed.

In their domestic life you find that there is not such a strict separation of the sexes as elsewhere. It is a peculiarity of the Hakkas, that the women never have their feet cramped; high and low of the female sex preserve their natural feet, which gives them a very different standing in society. It strikes one favorably to see the whole family working together on the fields or to see men and women going together to the market town from the different villages to offer the produce of the soil for sale, and to purchase what they want.

The Hakkas in the prefecture of Kia-yin chow are renowned for their learning, and there are so many Siu-tsai that there is not room enough for them to make use of their talents and literary acquirements, so that many have to stoop to menial work to get a livelihood. In the Jin-on district the Hakkas are allowed two candidates to pass in the literary and two in the military examination each term. On the island of Hongkong all the stone cutters are Hakkas, and nearly all the druggists, barbers and journeymen blacksmiths. Many of the coolies are Hakkas, but few of the boat people. On the whole they are poor and have to work hard for their subsistence. The women seem to work hardest, and are accustomed to much endurance from their You meet them carrying heavy loads which you very childhood. would rather wish to see put on men's shoulders, and they seem never to have had enough leisure to learn proper woman's work, so that they are generally obliged to engage a tailor to make their dresses. Cutting grass on the hills for fuel, feeding pigs for sale, cooking the rice for the whole family, and tilling the fields is the general occupation of the women. In some parts as e, q, in the prefecture of Kia-vin chow, the women spin cotton, and are also able to weave the varn into cloth, of which they make their winter dresses. In the Jin-on district the spinning of the hemp of which grass-cloth is made, is more frequently seen, but the women do not weave it, and there are journeymen weavers who go round in the villages, with their primitive looms to do the weaving for the families. Polygamy is not frequent among the Hakkas, chiefly on account of poverty, but infanticide is very prevalent. They live in poor houses, mostly built from unburned brick which are not always even plastered, and are protected from the wet by the far protruding roof, or by straw which is fixed on to the walls; but when such unburned brick walls come under the influence of the heavy rains, by leakage of the roof, they soon melt, and make the houses unsafe to live in. There are certainly also some rich people among them, and you occasionaly meet with the establishment of a # # which stands out very prominently from the huts of the poor. I have seen three storied houses built of stone from the foundation to the roof, and besides walled in by a substantial adobe wall, to protect the inmates and their property. Such precautions would show that the Hakkas in general do not come up to a high standard, and in fact, so bad an example being set to them by the Mandarins, whose rapacity is proverbial, it is scarcely to be wondered at that they turn and seek to revenge themselves by thieving or robbing. What a great reform is necessary for this great nation! May the leaven of the Gospel effect it, and penetrate the gigantic mass, till the whole be leavened.

SUNDAY IN THE CHURCHES.

By REV. C. LEAMAN.

THE attitude of the future Church in China in regard to the Sabbath is as yet entirely uncertain. The christianity of the future church on all points depends largely on the attitude and action of those of us who are at the starting of the work and the churches. This is according to the law of growth: as we sow we shall reap. If we sow wind we will reap wind; we may reap the whirlwind. It must be admitted that the future church must be greatly affected for weal or woe by its prevailing attitude towards the Sabbath. There is not much probability, nor indeed is there any, that the future church will be all Arminian, or Calvinistic; that it will all either sprinkle or immerse; that it will all be either Congregational, Presbyterian, or Episcopalian in form. There would not be a great cause of alarm if either of these should sweep the board. We would not rend our garments, or throw up any ashes if we saw the whole future church of China drifting into a copious baptistry permanently fixed in an episcopal church. However incongruously the shades of doctrine, and forms of governments as now started in China, may marry and exist in the future Church will not be so great a cause of anxiety. But that the future church should have improper views of the Sabbath, so as in anywise to disregard it, or to be loose in keeping it, or to become a lawless, Sabbathbreaking church, should put us all in sack-cloth and ashes, and cause us to have no rest until the tremendous evil is averted, and the church be established on the firm basis of the Word of God, without spot or blemish or any such thing. We do not want to allow the yoke to be left on the future church of China, which is at this time grinding the life out of the churches of the Continent, and causing groans deep and unutterable, because the plain and far reaching command of the most High has been, and is now trampled under foot; a Commandment which if kept has all the promise of life and blessing, but which when disregarded has only the promise of, and can only be attended with, chastisement, exile and death. Is there any danger of such a calamity falling on the church of China? I do not think there is any danger that the future church will be actually without a Sabbath. That would be the same as saying the future church will not be a church. Such a result cannot be conceived, even if the Government has no Sabbath, and the keeping of it is attended with persecution. But there is great danger, I think imminent danger, of it being disregarded in the same way that we now have instances of it in other parts of the world. All the outward and much of the internal influences on the church are now uniting to bring about that unhappy and terrible result. The Government is unimpressible and lends all its influence to crush it. The people are indifferent; business and the ties of society, all tend to crush out any thought of the day, and what is worse, some of our old and best missionaries do not enjoin it as a necessary and unbending law, but simply preach for it, as they do against foot-binding and not as though it was a law of sinless Eden, and flashed and thundered from Sinai. By so doing they open wide a deceptive door to the weak and overtaxed conscience of the now young church. The influence of such teaching and the influence of churches raised up in such indifferent views can be easily seen, and cannot be anything else but a cause of profound regret, and deep anxiety that there are those of our fellow laborers who are, although conscientiously, yet actually and sadly adding the force of their excellent teachings to the already overwhelming influences, within and without the church, heathen and otherwise, against the Sabbath. This will be admited to be lamentable by almost the entire missionary body, and certainly it may be said to be so considered by the Anglican churches as a whole.

Now it is not my purpose to enter into the discussion of the Sabbath question as such. For as to the authority of the Sabbath, that is settled by our communions at home, and there would be no gain to discuss it here. I believe, at least I take it for granted, in this writing, that our missionary body as a whole, believe in, preach and keep the Sabbath. It is not my purpose therefore to defend it here. In China it needs no defence, for among us there is quite a solid opinion for it. The decided leaning of the late Conference was in favor of a strict Sabbath.

The two essays on "Standard of Admission to Full Church Membership," made it a qualification. The discussion was decidedly in favor of the view, and only one brother said that "we wish our Christians to keep the Sabbath, but hold that the Sabbath ought not to be put on them as a law, but that they should enjoy it as a grace." The report adopted in the last Foochow Conference of the M. E. Church on the subject, and resolution on the Sabbath adopted in the Synod of China last May, both gave no uncertain sound, the former demanding it to be kept by probationers.

But so difficult are these views of application in our work in China that I fear many are in conscientious doubt as to the proper rigidness with which the Sabbath should be enforced, and this probably for two reasons:—First because of the difficulty in some cases of having it observed and, second, since the New Testement has not particularly mentioned this commandment. The question is should it be enforced

when it lays such a burden on the convert. Now for the sake of such I desire briefly to give the arguments for and against this subterfuge of Satan that the N. T. does not speak of the fourth commandment. The following is a quotation from the Theology of the late Dr. Charles Hodge:—"The general objections against the doctrine that the law of the Sabbath is of universal and perpetual obligation, have already been incidentally considered. Those derived from the New Testament are principally the following":—

1. "An objection is drawn from the absence of any express command. No such command was needed. The New Testament has no decalogue, that code having been once announced, and never repealed, remains in force. Its injunctions are not so much categorically repeated, as assumed as still obligatory. We find no such words as, 'Thou shalt have no other gods before me,' or 'Thou shalt not make unto thee any graven image.'"

"Paul says, 'I had not known lust, except the law had said, Thou shalt not covet.' (Rom. vii. 7.) The law which said, 'thou shalt not covet,' is in the decalogue. Paul does not reenact the command, he simply takes for granted that the decalogue is now, as ever, the Law of God."

2. "It is urged not only that there is no positive command on the subject, but also that there is a total silence in the New Testament respecting any obligation to keep holy one day in seven. Our Lord in his sermon on the mount, it is said, while correcting the false interpretations of the Mosaic law given by the Pharisees, and expounding its precepts in their true sense, says nothing of the fourth command-The same is true of the council in Jerusalem. says nothing about the necessity of the heathen converts observing a Sabbath. But all this may be said of other precepts, the obligation of which no man questions. Neither our Lord nor the council say anything about the worshiping of graven images. Besides, our Lord elsewhere does do, with regard to the fourth commandment, precisely what He did in the Sermon on the Mount with regard to other precepts He reproved the Pharisees for their false interpreof the decalogue. tation of that commandment, without the slightest intimation that the law itself was not to remain in force."

3. "Appeal is made to such passages as Colossians II. 16, 'Let no man therefore judge you in meat, or in respect of an holy day, or of the new moon, or of the Sabbath days;' and Rom. XIV. 5, 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Every one knows, however, that the apostolic churches were greatly troubled by Judaizers, who insisted that the Mosaic law continued in force, and

that Christians were bound to conform to its prescriptions with regard to the distinctions between clean and unclean meats, and its numerous feast days, on which all labour was to be intermitted. These were the false teachers and this was the false doctrine against which so much of St. Paul's epistles was directed. It is in obvious reference to these men and their doctrines that such passages as those cited above were written. They have no reference to the weekly Sabbath, which had been observed from the creation, and which the Apostles themselves introduced and perpetuated in the Christian Church."

4. "It is also frequently said that a weekly Sabbath is out of keeping with the Spirit of the Gospel, which requires the consecration of the whole life and of all our time to God. With the Christian it is said, every day is holy, and one day is not more holy than another. It is not true, however, that the New Testament requires greater consecration to God than the Old. The Gospel has many advantages over the Mosaic dispensation, but that is not one of them. It was of old, even from the begining, required of all men that they should love God with all the heart, with all the mind, and with all the strength; and their neighbour as themselves. More than this the Gospel demands of no man. If it consists with the spirituality of the Church that believers should not neglect the assembling themselves together; and that they should have a stated ministry, sacramental rites, and the power of excommunication, and all this by divine appointment; then it is hard to see why the consecration of one day in seven to the service of God, should be inconsistent with its spiritual character. So long as we are in the body, religion cannot be exclusively a matter of the heart."

"It must have its institutions and ordinances; and any attempt to dispense with these would be as unreasonable and as futile as for the soul, in this our present state of existence, to attempt to do without the body."

The following I quote more for its own interest than for its bearing on my subject. And for this reason I will quote largely from an article by Prof. J. L. Porter, Assembly's College, Belfast, in the last Princeton Review, on "Exploration as Verifying Revelation":—

"Thus the Assyrian tablets in their original form are at least two centuries older than Abraham, and six centuries older than Moses; while the remarkable traditions they contain are more ancient still."

"The fifth tablet is of very great importance. We give the following extract from the first part of it, which alone remains perfect":-

[&]quot;He constructed dwellings for the great gods,

He fixed up constellations, whose figures were like animals,

He made the year. Into four quarters he divided it.

Twelve months he established, with their constellations three by three,

And for the days of the year he appointed festivals.

In the centre he placed luminaries.

The moon he appointed to rule the night
And to wander through the night, until the dawn of day.

Every month without fail he made holy assembly days.
In the beginning of the month, at the rising of the night,
It shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day,
And to cease from all work he commanded.

Then arose the sun in the horizon of heaven."

"The last lines of the fifth tablet are intensely interesting, as containing probably the oldest monumental evidence of the institution of the Sabbath, and that too, almost in the very words of Genesis. It is here affirmed more-over, that the institution of the Sabbath was coeval with the creation. We find the same fact mentioned in other Cuneiform inscriptions. In 1869 Smith discovered, among the Nineveh tablets, a religious calender of the Assyrians, in which every month is divided into four weeks, and the seventh days, or 'Sabbaths,' are marked out as days on which no work should be undertaken. seems to be the same calender, a portion of which, translated by the Rev. A. H. Savce, is published in 'Records of the Past.' He savs of it that:- 'It not only proves the existence of a Chaldean ritual and rubric, but the chief interest attached to it is due to the fact that it bears evidence to the existence of a seventh-day Sabbath, on which certain works were forbidden to be done among the Babylonians and Assyrians. It will be observed that several of the regulations laid down are closely analogous to the sabbatical injunctions of the Levitical law and the practice of the rabbinical Jews. What I render 'Sabbath' is expressed by the Akkadian words, which literally signify 'dies nefastus,' and a bilingual syllabary makes them equivalent to the Assyrian Yum salumi, or 'day of completion' (of labors). The word Sabbath itself was not unknown to the Assyrians, and occurs under the form Sabbatu The calendar is written in Assyrian. occurrence, however, of numerous Akkadian expressions and technical terms shows that it was of Akkadian and therefore Non-Semitic origin, though borrowed by the Semites along with the rest of the old Turanian theology and science. The original text must accordingly have been inscribed at some period anterior to the seventeenth century B. C., when the Akkadian language seems to have become extinct."

"I give here a translation of the rubric of the seventh day which shows not only the existence of the Sabbath in those primeval times, but the mode in which it was kept":—

"The seventh day. A feast of Merodach and Zir-Panitu-a festival.

A Sabbath. The Prince of many nations

The flesh of birds and cooked fruit eats not.

The garments of his body he changes not. White robes he puts not on.

Sacrifice he offers not. The King in his chariot rides not.

In royal fashion he legislates not. A place of garrison the General (by word of) Medicine for his sickness of body he applies not. [mouth appoints not.

To make a sacred spot it is suitable.

In the night in the presence of Merodach and Istar,

The king his offering makes. Sacrifices he offers.

Raising his hand to the high place of the God he worship."

"The instructions given for the fourteenth, twenty-first, and twenty-eighth days, and each succeeding seventh day, are in substance and almost in language identical."

But notwithstanding this and all the overwhelming testimony as to the binding force of the law of the Sabbath. Yet in its application to our work here what is to be done about it? In some instances to keep the Sabbath, there is a real moral impossibility. For example a worthy and good man is, say, clerk in a store and desires baptism and admission to the church. He, under the circumstances, is unable to keep the Sabbath as he is willing to and desires. He is sincere and and presents every evidence of being a christian man; the question is shall he be excluded from full membership? If he keeps the Sabbath he loses his place, and his own living and that of his family depends upon it: there seems no other way open for him: what is going to be done? An officer of the army becomes a believer and presents every mark of a sincere christian, and desires baptism. He can't leave his vocation; it would cost him his life; to keep the Sabbath in it is impossible. What is going to be done? These kind of cases have occurred and will be still more frequent for the decision of the churches, and they will become also more difficult to determine upon. What example are we going to set the native churches. When they rule themselves what sort of a precedent from us are they going to be guided by in such cases? These questions are all answered by asking another, as is done by Dr. Talmage at the Conference, "The duty of enforcing a strict observance of the Sabbath (just alluded to) depends on the question, is the requirement a law of God? If it is, then insist on its being kept. Let there be no lowering of the requirements of God's law." I will add the law of the Sabbath any more than "thou shalt not kill." In that connection Dr. Talmage related an incident of his own experience with a member, which is not recorded in the Conference volume. He said a member came to him sorrowing because the well-being of his family as well as himself was involved. The necessity of keeping the Sabbath was still preached, but he said he would die. was are you willing to die for Christ? The member decided he was and he came pretty near it before he got through. The Dr. said he knew it was hard to preach and hard to bear, but he believed it was the Gospel and he had to preach it.

We are talking now on the supposition that it is admitted with-

out doubt and unequivocally to be a direct, permanent command of God, founded on our natures and sealed and made universally and always binding on conscience and life by its position in the decalogue. If there is any brother in doubt about this the arguments for it can be easily obtained. Some say they don't enforce it as a law, but enjoin it as a grace. We are now on the supposition that it is a law. name "grace" sounds nice but is deceptive just here. It is answered in the 4th of Dr. Hodge above. Graces are not optional things. That is where the subterfuge in the name grace lies, as if we could repent or not, pray or not, do good or not, love or not, be saved or not just as is most convenient for us. These are all graces but not optional by any means. What sort of a Church are you going to have with optional worshipers and optional Sabbath breakers in it? are you going to do? Are you going to keep any one out of the church simply because he is a Sabbath breaker? Well the question stands just there; are you going to keep any one out simply because he is a thief? The law of God is one not two; to offend in one is to offend in all. But the whole difficulty in practical application as we find it, is just here, that God's law can not be kept because of his providence. It appears to some that this is God against himself unless they come in and remove the law. Now it is manifest that it is better wisdom in us to let the adjustment of God's law and providence be done by Himself. He always has done it and always will, and we can afford to wait until he does. But when is He going to do it?

I have a little church starting here, and here is a man in every way fit but he can't keep the Sabbath. He is in such providential circumstances that it is impossible for him and shall he be deprived of all the benefits of my little creation, and shall my little creation be deprived of him, simply because he is a Sabbath breaker? He is so not of himself; he wants to keep it; he is honest about it; but his providential circumstances will not allow him; why of course take him in, he can't help it; and may be there are many more, no doubt hundreds like him, when this self-imposed voke is off them who will come right in "sweeping through the gates." It is not right to keep them out, it is not wrong to take them in. But still I think it would be better to give Him who looks upon a thousand years as one day, a little time to adjust the seeming discrepancies of His own wise and harmonious plan, wait upon Him if a day should go by, or even if my nicely fitted up church should never have a convert, or a mandarin should never enter its doors. This is what we always do when we must. Did we enter Canton before 1840? Yet the command was from 30 A.D., and the same is now true in unruly cities and places. Where we must wait we do, and often wait prayerlessly till the providential time comes and we can fulfill His command according to His will. The proper time for preaching the Gospel is when providence opens the way and makes it possible, the dead generations before notwithstanding. The proper time to admit a member is when in the providence of God he can enter with clean hands, and his body washed with pure water, and not till then, if even all our churches should stand empty, and if all that are in them should be put out. They should go rather than we should undertake to adjust things that are in the hand of God alone. This is a safe rule, our only rule, and one full of the best promise to the future church of China. So then the matter stands there. If a convert, no matter how promising, in the providence of God is shut out of the church because he is unable to keep the commandments of God, we have no authority or right to let him in.

"But then comes up another question will He not have mercy and not sacrifice? Yes, but this does not mean that the laws of the decalogue can be set aside or lowered. We can not limit the application of the fourth commandment any more than that of the others, and none of the commandments can be limited any more than the Scriptures themselves allow. What is revealed in the Scriptures can be found out by us for all practical purposes. There is a notion in some quarters that this is not so. They say the Bible gives an uncertain sound. But this can not be maintained. It is not written in Wen-li where several or a half dozen of meanings may be deduced. But it is written by the finger of God from beginning to end and having one Author it is its own interpreter, so that any part of it, any command, the fourth commandment, may be taken and read in its historical connection, in the light of exegesis, with the laws of language and syntax, with the illumination of the prophets and explanation of Christ and the Apostles. by the illumination of the Spirit and a sincere heart before God, and honest in the sight of all men. To such a one, under such a reading, the Bible is not two but one, and every word in its place has its own meaning, and no device of man can make it mean anything else. and read in this way the fourth commandment can be understood and the interpretation of it made sure. And so the scope, demands, and liberty of the Sabbath has been revealed. We can't go beyond this revelation; we need not. As a brief compilation of such Scriptural teaching in regard to this commandment I subjoin the following from 'There are two rules by which we are to be guided in Dr. Hodge. determining how the Sabbath is to be observed, or in deciding what is, and what is not lawful on that holy day. The first is the design of the commandment. What is consistent with that design is lawful: what is inconsistent with it, is unlawful. The second rule is to be found in the precepts and example of our Lord and of his Apostles."

"The design of the command is to be learned from the words in which it is conveyed and from other parts of the word of God. From these sources it is plain that the design of the institution, as already remarked, was in the main two-fold. First, to secure rest from all worldly cares and avocations; to arrest for a time the current of the worldly life of men, not only lest their minds and bodies should be overworked, but also that oportunity should be afforded for other and higher interests to occupy their thoughts. And secondly, that God should be properly worshipped, his word duly studied and taught, and the soul brought under the influence of the unseen and eternal. Any man who makes the design of the Sabbath as thus revealed in Scripture his rule of conduct on that day, can hardly fail in its due observance. The day is to be kept holy unto the Lord. In Scriptural usage to hallow or make holy is to set apart to the service of God. Thus the tabernacle, the temple, and all its utensils were made holv. In this sense the Sabbath is holy. It is to be devoted to the duties of religion. and what is inconsistent with such devotion, is contrary to the design of the institution."

"It is however to be remembered that the specific object of the Christian Sabbath is the commemoration of the resurrection of Jesus Christ from the dead. All the exercises of the day, therefore, should have a special reference to Him and to His redeeming work. It is the day in which He is to be worshiped, thanked, and praised; in which men are to be called upon to accept His offers of grace, and to rejoice in the hope of His salvation. It is therefore a day of joy. It is utterly incongruous to make it a day of gloom or fasting. In the early Church men were forbidden to pray on their knees on that day. They were to stand erect, exulting in the accomplishment of the work of God's redeeming love."

"The second rule for our guidance is to be found in the precepts and example of our Lord. In the first place, He lays down the principle, 'The Sabbath was made for man, and not man for the Sabbath.' It is to be remarked that Christ says, 'the Sabbath was made for man,' not for the Jews, not for the people of any one age or nation, but for man; for man as man, and therefore for all men. Moral duties, however, often conflict, and then the lower must yield to the higher. The life, the health, and the well-being of a man are higher ends in a given case, than the punctilious observance of any external service. This is the rule laid down by the prophet (Hosea vi. 6;) 'I desire mercy, and not sacrifice; and the knowledge of God more than burnt offering.' This passage our Lord quotes twice in application to the law of the Sabbath, and thus establishes the general principle for our guidance, that it is right to do on the Sabbath whatever mercy or a

due regard to the comfort or welfare of ourselves and of others requires to be done. Christ, therefore, says expressly, "wherefore it is lawful to do well (καλῶς ποιεῖν, that is, as the context shows, to confer benefits) on the Sabbath days." (Matt. XII. 12, see also Mark. III. 4.)

Again, we are told by the same authority, that "the priests in the temple profane the Sabbath, and are blameless." (Matt. XII. 5.) The services of the temple were complicated and laborious, and yet were lawful on the Sabbath. On another occasion He said to His accusers, "If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment." (John VII. 23, 24.) From this we learn that whatever is necessary for the due celebration of religious worship, or for attendance thereon, is lawful on the Sabbath."

"Again in Luke XIV. 1-14, we read "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go.....And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them," etc., etc.

This was evidently a large entertainment to which guests were "bidden." Christ, therefore, thought right, in the prosecution of his work, to attend on such entertainments on the Sabbath.

The frequency with which our Lord was accused of Sabbathbreaking by the Pharises, proves that his mode of observing that day was very different from theirs, and the way in which He vindicated himself proves that He regarded the Sabbath as a divine institution of perpetual obligation. It had been easy for Him to say that the law of the Sabbath was no longer in force; that He, as Lord of the Sabbath. erased it from the decalogue. It may indeed be said that as the whole of the Mosaic law was in force until the resurrection of Christ, or until the day of Pentecost, the observance of the Sabbath was as a matter of course then obligatory, and therefore that Christ so regarded it. In answer to this, however, it is obvious to remark, that Christ did not hesitate to abrogate those of the laws of Moses which were in conflict with the spirit of the Gospel. This He did with the laws relating to polygamy and divorce. Under the old dispensation it was lawful for a man to have more than one wife; and also to put a way a wife by giving her a bill of divorcement. Both of these things Christ

declared should not be allowed under the Gospel. The fact that He dealt with the Sabbath just as He did with the fifth, sixth and seventh precepts of the decalogue, which the Pharises had misinterpreted, shows that He regarded the fourth commandment as belonging to the same category as the others. His example affords us a safe guide as to the way in which the day is to be observed."

From this we find that the fourth commandment like all the commandments of God are not grievous but joyous, and that the Sabbath is truly made a delight unto us and no less a delight because it is an unbending law. We see from the above that there is liberty to all practical purposes in establishing our Churches in China; but no liberty in the East, to allow the principle that any member for any providential reasons can live in constant and open disregard of the day. But still you make a point and say notwithstanding all you have said, I quite agree with it, but when such extreme cases arise what have you to show from the Scriptures that they can't be admitted. Where is it said in the Scriptures they cannot be baptized as full members? But dear brother, the proof of that is the other way. An open Sabbath breaker remains excluded by all proper interpretation of the Scriptures, not of the church whether Papal or other. Churches have no authority in this matter, much less individuals. But they remain excluded by the Scriptures as interpreted above until you prove the interpretation wrong, and moreover prove that the Scriptures unmistakably say that such person can be admitted. Neither the design of the commandment, nor the precepts or example of Christ or His Apostles allow of any such action. And this decision is made the more imperative with us in China because it is so ordered in the providence of God that Churches can be and have been raised up without taking Sabbath breakers into them, and this has been done also along side of those who do not absolutely require the keeping of the Sabbath. All our footsteps through China prove that God's law can be kept and Churches raised up from among a people who know not God or His Sabbaths. So after all this difficulty of admitting members, in regard to the Sabbath, and raising up strict Sabbath keeping churches, is only met with, or should be, in very special cases. And then again comes the question what is to be done with such inquirers? Why, still we answer, keep them out until they are free from the stain of an open and continued broken commandment. We would not allow a thief or profane person in the church, neither shall a Sabbath breaker, from whatever cause. But shall they be deprived of the help and care of the A church as well as a Christian should recognize in the helpless an opportunity of helping. But this help does not necessitate their becoming members, until it is done decently and in order, at least.

All outsiders who want it, should have the help of the church, but especially those who give evidence of having a right spirit, and if such a one is really in such providential circumstances that it is an impossibility for him to observe the Sabbath; he desires to; is convinced of its justice and authority, and even enjoys it, but still can find no way of keeping it, not only on account of himself, but his family; why such a one is certainly to be pitied, prayed for and helped, as any brother beloved, yet there is no ground for taking even such a one into the bosom of the Church, especially under such circumstances as we now labor, for fear of the principle being established and the right acknow-

ledged of raising up a church of Sabbath breakers.

Besides the fact of a positive law, there are a number of arguments against admitting such a person while starting the Church in China, while there is only one argument for the necessity of it, and that is, that such an one cannot be saved, or even taken care of, unless he is within the fold of my little church. Take the case of Dr. Talmage's mentioned above. The Gospel does not really demand death before keeping the Sabbath, as the interpretation above shows, but the Gospel does not allow, neither is it safe to take such an one into the bosom of the Church. There should be a clear distinction between those who keep the commandments of God and those who keep them not, from whatever cause. I believe that the cases are very few now when such an extremity is the alternative, and it appeared in the case mentioned by Dr. Talmage that life and death was said to be, but in the end proved not to be the alternative. And this will be found to be the end of most every such case. If the day is held to be imperative all must find a way of keeping it. It can only be made imperative by having a line in the church across which no Sabbath breaker can pass. The Foochow Methodist Conference seem to make this line at the outer door of the gentile court of probationers, for a simple and safe rule to save the trouble of discipline when they enter the fold. Every church has its probationers, but with us this impassable line is found in the sacraments, and they are the door of the fold. If such peculiar circumstances should fall on a member after admission, his case can be settled practically by the circumstances, and only in such a way as to honor the Sabbath day as a part of the decalogue.

This, I think, as the matter lies before, me, is the only practicable solution of this difficult question, as we now have to deal with it in China, in order to preserve the purity of the Church, and save the future Church of China from the lamentable and destructive burden of a loose and lawless Sabbath.

MATHEMATICS IN CHINESE.

By REV. C. W. MATEER,

THE mathematical science of the west has been introduced into China at various times and in various ways, during several hundred years. The miscellaneous way in which it has been done has given rise to a great confusion of terms and methods. The Chinese set a high estimate on mathematical science, and as it is now being introduced and spread more rapidly than ever before, it is of great importance that a suitable and consistent terminology should be secured. I shall not attempt to treat the subject in detail at present, but wish simply to call attention to a few points.

In the first place the names of the several branches of mathematical science are in confusion. In the west the names of the several branches have become pretty well settled, according to a natural divi-Arithmetic, Algebra, Geometry, Trigonometry, Surveying, These several branches should have fixed representatives in Chinese and the sooner they are fixed upon the better. Mr. Wylie published an arithmetic some years ago, which he called # 4. I am now publishing an arithmetic, retaining the same name. This name is appropriate and may be regarded as fixed. The Chinese, i. e. a few rare scholars in China, have for ages known the chief processes of Algebra, under the name of \(\overline{\pi} \). At the beginning of this dynasty the Jesuits introduced Algebra, according to the then existing state of it in the west, under the name of 借根方. Some years ago Mr. Wylie published a translation of De Morgans theoretical treatise on Algebraic processes, calling it 代數學, and more recently Mr. Fryer translated a treatise on Algebra calling it 代數循. In books and newspaper articles all these names have been used to the great confusion of the readers (i. e. those who knew enough about it to be confused). Mr. Wylie's name is clearly the best one. Modern Algebra is so different from the ancient 天元 of the Chinese, that it would be a misnomer to call it by the same name. The Jesuit name is based rather upon medieval than modern ideas of Algebra, and has little to recommend it. Mr. Fryer's term is objectionable, in that a 循 is rather a rule or a recipe than a science. A seems to be clearly the best and most suitable term for denoting a branch of science. I propose therefore that the term 代數學 be fixed for Algebra.

Native Chinese Geometry is based almost entirely on right angled triangles, the base and perpendicular of which are called $\sum ko$ and $\sum ku$, hence the general term for Chinese geometry is $\sum \sum ku$ or

勾股學. The Jesuits translated a part of Euclid's Geometry, and Mr. Wylie completed it, calling it 幾何原本. From this it came to pass that Geometry has generally been spoken of in Chinese news-papers and books as 幾何. Euclid's work however includes a great deal more than is comprehended in the modern term Geometry. It is in fact almost a full course of Mathematics, according to the state of the Science in Greece at the time it was written.

It is probable the Jesuits had the character of the work in view in giving it the name 幾何原本, which may be translated, "The Original Treatise." The term # for means quantity, and is no more appropriate to Geometry than to Arithmetic or Algebra, if so much so. 器 何 學 means literally the Science of Quantity, which is the exact standard definition of Mathematics, and this term should be left for this general application, for which it is the only really suitable term. I have recently seen a proposed Chinese Geometry in manuscript called 島 地 法. This is a literal rendering of our word Geometry but I see no good reason for perpetuating the misnomer that exists in our word, besides 景 地 注 is wanted as the proper term for Surveying. I propose 形學, The Science of Figures, as the most suitable term; for Geometrical figures of every kind are called 形, thus 三角形 a triangle 四邊形 a quadrilateral, 直角四邊形 a rectangle, &c. This makes the term 形學 highly appropriate, notwithstanding the fact that the word # has, in other connections, a much wider signification than geometrical figures. I have a geometry in course of preparation which I propose to call by this name, unless valid objections are offered and a better term suggested. A work on Trigonometry has been published called 八線 學, the Science of the Eight Lines. is appropriate and convenient, and should be adhered to. The proper name for Surveying is 量地注, not 學, because it is as much an Art as it is a Science. On Navigation there is a work published at the Arsenal, Shanghai, called 航海法 which is a good term.

Another important point is the symbols used in mathematical operations. The increased precision and improved methods of mathematical science in the west since the time of Newton are largely due to improved signs and symbols, and their more extended employment. These signs and symbols should be introduced into China, and introduced in such a way and with such modifications, if necessary, as will adapt them to Chinese use. The western method of addition, subtraction, Multiplication and Division, also Proportion and some other things are introduced in the great work prepared by Roman Catholic Missionaries and called 数理精整. Mr. Wylie followed them in his Arithmetic, which is little more than a reprint of parts of the 数理精整. In his Algebra he introduced the signs plus and minus, but

because plus was the same as a Chinese ten, and minus the same as a Chinese one, he was compelled to invent new signs and so gave us 1. for plus, and T for minus. Also because the Chinese idiom requires us to read the denominator of a fraction before the numerator, and as it is very inconvenient to write the lower number first and then the upper one, he inverted the method of writing fractions, putting the denominator above and the numerator below. Some years ago a small primary arithmetic was published by Mr. Gibson of Foochow, using Arabic numerals together with the other signs and symbols used in the west. I began using this book in my school, and found the Arabic numerals so much preferable to the Chinese, that I have continued their use, and am now publishing a complete Arithmetic using them. I take it for granted that the written method of operation will supercede the Suan P'an. For the simple operations of addition and subtraction the Suan Pan answers very well, but in the more complicated operations of compound numbers, vulgar fractions, proportion, extraction of roots &c., it has many and serious disadvantages, while in the management of equations it is quite impracticable. But if the written method be introduced, what figures shall be used, the Chinese or the Arabic figures? Those who oppose all innovation will doubtless adhere to the former and oppose the latter, and some perhaps will say the Chinese numerals are quite as good as ours, why exchange them. I do not sympathize with such a view. I would not go quite so far as a recent writer in the Recorder, who thought that science could not be successfully introduced into China, until the whole language was exchanged for a better one, but in the case of the nine numerals I am strongly in favor of the change. The following are the chief reasons. These nine digits and a cypher, commonly called Arabic numerals, are not peculiar to any one country, but are used alike by all the nations of Europe, and of North and South America, and to a considerable extent in Asia; especially in western Asia and in India. They are thus already used by people of many languages, and bid fair to become world-wide in their use. Again they are intimately, I might almost say inseparably, associated with the written method of calculation, and are peculiarly adapted to it, so that if the method itself be introduced they also should be introduced as an almost inseparable part of it. The Chinese numerals are not adapted to the written method. When they are arranged in lines and columns, the one, two and three become undistinguishable. When clearly printed they may, with care, be distinguished, but when written with a pen or on a blackboard, endless confusion is the uniform result.*

^{*} The Chinese numerals are not in Chinese what our figures are in English. They correspond rather to our written words one, two three &c., their large form or

They are also more than are needed by the ten, hundred, thousand, &c., and they are lacking the cypher, which must after all be introduced. Also the similarity of two of them to the plus and minus signs compelled Mr. Wylie to invent two new signs, thus still farther separating the Chinese from the Mathematical symbolism of the rest of the world.

The Chinese characters are much more troublesome to write than the Arabic figures. Only two of our nine figures (4 and 5) require us to lift the pen, and then only once, so that the whole number of strokes is only eleven. Of the Chinese all but one require the pen to be lifted. and some of them several times. The whole number of strokes in the nine figures is twenty five. It is safe to say that it will require fully twice as long to write any given number with Chinese figures as with the Arabic figures. Furthermore the Arabic figures take less space and are more distinct. If any one doubts this let him examine the logarithmic tables published by the Arsenal at Shanghai, and especially let him try to take out a few logarithms where the figures 1. 2 and 3 abound. The difference as regards space and distinctness, as compared with tables in Arabic numerals, is very marked. Lastly there is a general desire amongst the Chinese to learn those figures, and they are even now known by great numbers not only at the open ports but even in the interior. Their acquisition by pupils in school is a matter of but an hour or two, nor is there the least difficulty in making them If the western method of calculation be introwith a Chinese pen. duced at all we must, even using Chinese figures, still have the cypher with the signs plus, minus, addition, subtraction, multiplication, division, equality &c., why not then complete the full system of mathematical language by using also the Arabic figures.

An important matter in the successful introduction of the written method of calculating, is its adaptation to the Chinese method of writing. Western nations write herizontally, and their method of writing figures and numerating them is in accordance therewith, as well as the processes of addition, subtraction, multiplication and division, as also the writing of equations. This harmony of method suits the motion of the hand acquired in learning to write, and when numbers or equations occur in writing they go naturally into the ordinary lines of writing. All however is contrary in Chinese. Their method of writing in perpendicular lines is directly at variance with our horizontal arrangement of number and equations. The consequence is that when a number consisting of several figures occurs it cannot be written in the

大学 as they are called to our Roman numerals, and the 碼字 to our numerals. Some have proposed to use these 碼字, but it would only require a very short trial, I think, to convince any one that they are utterly unfit for the purpose.

line in which it occurs, but the space of several lines must be taken thus a large amount of space is wasted and an unseemly appearance presented. This is especially the case in Algebra and in all branches involving equations interspersed with letter press. Let any one take up the 代數 循 or the 八線學 published at the arsenal, and he will see what is meant. In many cases the occurrence of a single equation makes it possible to write but one line on a page. This wastes too much space for practical purposes, and requires an amount of planning and looking ahead on the part of the printer which would become quite intolerable in ordinary writing. It is worthy of remark also that when the Chinese do for any reason write a few characters horizontally, they do so from right to left and not from left to right as we write our numbers and equations. How shall these and other difficulties be remedied. There is but one way, I think, and that is to adapt the method of writing numbers and equations to the Chinese method of writing in perpendicular lines. It is too much to expect that they will change their method of writing from the perpendicular to the horizontal, hence we must change our method of mathematical operation from horizontal to perpendicular.* Nor is this so difficult as might at first appear. We have simply to write the figures one under the other instead of one beside the other, and numerate them accordingly—the units standing at the bottom and the highest denomination at the top. Carry this principle out consistently throughout and there will be a complete adaptation to the Chinese method of writing. For addition the several numbers will stand side by side with units opposite units, tens opposite tens &c., Instead of drawing a horizontal line underneath draw a perpendicular line at the left. lowest or units line and so proceed to the others, writing the result opposite on the left. Precisely the same principle is carried out throughout subtraction, multiplication and division. A fraction is written by writing the denominator on the left of a perpendicular line and the numerator on the right, thus a half is written 2/1. In this way the reading of the fraction (二分之一) harmonizes with the Chinese order of writing a character from the left towards the right. Equations are in like manner written perpendicularly, the signs of addition, subtraction, multiplication, division and equality being used precisely as they are in the west, except that they are written underneath instead of at the side. This method of writing equations avoids the exceed-

ing awkwardness of combining horizontal equations with perpendicular writing, they thus fall in with the Chinese method of writing as completely and as naturally as the horizontal form does with the English writing.

The capital advantage however of this method of writing numbers is in its application to account keeping. The sums all stand at the bottom of the page, with units opposite units, tens opposite tens, &c., and when the side of the page is reached they are added up as they stand, and carried to the next page. Keeping accounts is something that every man has to do more or less, and a knowledge of numbers is more generally useful for this purpose than for any other.

It is however highly inconvenient, not to say impracticable, to keep accounts in Chinese in the use of the horizontal method. If the figures are more than two, the line in which the account is made will not contain them without encroaching on the adjoining lines, which are most likely to be in the very same case. Also, when the side or end of the page is reached, they cannot be added up without being separately copied off for the purpose. The result of such a plan will simply be its rejection, and thus the labor of learning the written system will go for nothing, and the Suan P'an will have to be learned and I have tried this perpendicular plan for a number of used after all. years in my school, and am satisfied of its great advantages. It seems a little awkward to the foreign teacher at first, but a few days practice makes it easy. The principles and the relative position of all the parts remain just the same. It is simply a change in direction from horizontal to perpendicular. We have to accustom ourselves to writing and reading Chinese perpendicularly, and why can and should we not conform to the rule of Chinese writing in the matter of mathematical operations. We should not allow a desire to save trouble to ourselves to overbalance the important consideration of profit to those we are teaching. It should be borne in mind that the awkwardness is confined to us who have learned a different method. It is all natural enough to the Chinese learner, who finds it in perfect harmony with his ordinary method of writing. For my own part the change has occasioned me much less embarrassment than Mr. Wylie's interchange of numerator and denominator. I have found this change exceedingly perplexing, especially in the manipulation of equations. noted also that the perpendicular method obviates the necessity of adopting new signs for plus and minus, and so enables us to give to the Chinese in its entirety, the system of mathematical operations and symbols which is common to all the nations of the west. I would urge all those connected with schools in China, as well as those engaged in making books, to examine carefully the reasons pro and con, and give this method a fair trial. It is, I am satisfied, the only plan that can make our western system of mathematical operations generally prevalent and useful in China.

Lastly-I would offer the general criticism that the mathematical works already published have been too elaborate and got up in too expensive a style for general circulation, or for adoption in schools. Mr. Wylie's algbra is a translation of De Morgans Algebra—being an original and extended discussion of Algebraic methods and principles. but having no practical problems, and neither intended nor fitted for a school book. It is now out of print. Mr. Fryer's work is, I understand a translation of the article on Algebra in the British Encyclo-It is an extended and comprehensive statement of Algebraic principles, but has no practical examples and was not intended as it is clearly not fitted for a school book. It is containd in six large volumes. The 整 何 原 太 is a complete translation of the whole fifteen books of Euclid, omitting nothing and supplementing nothing. It fills eight large Chinese volumes. There have been a number of translations of Euclid into English, as Simpson's, Playfair's, Pott's, etc., but none of these have burdened their books with the whole work of Euclid, and none of them have failed to supply some at least of the important propositions which Euclid does not contain. Mr. Fryer's 八線 學 is a verbatim translation of Hymer's Trigonometry, which is an exhaustive treatise on theoretical trigonometry, but contains no examples for practice. It contains three or four times as much trigonometrical formula and discussion as is usually included in the school trigonometries used in American colleges. It fills six large Chinese volumes. It includes however no trigonometrical tables. published separately, the logarithms of numbers being in one volume, Natural Sines and Tangents in another, and logarithmic Sines and Tangents in another. These logarithms are all carried out to ten decimal places making in each case a large volume. They however give no column of differences or of proportional parts-an omission which quadruples the work of the student in using them. In English we have Davie's Legendre and Robinsons Geometry and Trigonometry, both standard works in America, each being complete in one ordinary 12mo volume, and including all the necessary tables. have Euclid in eight volumes,-making a large armful, and costing three or four times as much as the foreign book. If a knowledge of the sciences is to be disseminated in China they must be taught in the schools and if taught in schools, books must be provided suitable for that purpose and printed in a style which will place them within reach of the people.

(宗族之來歷 TSUNG-TSUH-CHI-LAI-LIH.)

Extracts from an essay on Clans, read before the Canton Missionary Conference,

June 5th. 1878. (Continued from Page 304.)

By REV. HILDERIC FRIEND.

THUS far we have done little more than sketch the rise of the clansystem, and our treatment of the subject would be incomplete without a glance at the internal organisation, or method of government of the same. Of necessity this must vary according to the peculiar character of the needs to be met, the class of people to be dealt with. or the stage of development attained. The laws of a monarchy. though this latter has "its germ in the family under paternal government," must differ from those of the simple clan, inasmuch as the Monarch legislates for the masses, the head of the clan only for members of the same. But even among the clans themselves the greatest variety of usage may be found to exist. "As each commune, town or village was autonomous, their usages were by no means all alike, and from very early times we trace an antagonism between the cherished national custom of the peasantry and the feudal tasks of the warlike nobles settled within their boundaries." We are told that in Java an institution exists which is kindred to the Mir of the Russians (the counterpart of the German Mark), there being villages with an elective headman and a council of elders, common land, and more or less frequent distribution of lots. Private property prevails to a certain extent, and the village is jointly responsible to the state for the recognised dues. Much valuable information may vet be collected, which will be of service in tracing out the earlier connexion of now scattered people. Mr. Burnell last year pointed out, that at the Temple of Siva at Tanjore, are valuable inscriptions relating to the history, constitution and condition (at the time when they were written) of the village commun-In China much remains still to done, before an accurate ities there. knowledge of the system can be obtained and given to the world.

The Chinese, like the ancient Egyptians, and most other nations of any considerable antiquity, are fond of tracing back their history and government to very early times. The information to be gathered from reliable sources respecting their earliest condition is scanty. "From a careful examination of all the available evidence in the case, Dr. Legge has come to the conclusion (Shoo-king, Prolegomena, p. 90) that the Chinese nation had no existence before 2,000 B. C., and a large part of what relates to the period from 2,000 to 1,600 B. C., recorded in the oldest and most authentic history which the Chinese

possess, is no more worthy of credit than the Arabian nights." (Origin of the Chinese, p. 4.) It has been observed that the peculiar tent-like shape of the roofs of Chinese houses, indicates the previous nomadic or pastoral state of the people in ages long since past. And again "In Chinese an ox, as being the most important object to the husbandman, stands for one article of any kind.* Any part of a man's personal property is 4 kien. A fine large sheep is expressive of 'beauty,' a sheep's mouth is 'goodness,' and my sheep is 'righteousness.' These uses of the characters for domestic animals, clearly show the occupation of the first Chinese who attempted writing" (Ibid, p. 58.) An interesting similarity is seen between these facts and some found by a study of the Old Assyrian forms of writing, where we find that "the stars were considered as the sheep of heaven," and hence the determinative for sheep is used in phrases found on astronomical tables in reference to the constellations. The very common character 🕏 kia has perhaps puzzled us at times, but if it originally meant an habitation for swine, and then came to signify an abode for swineherds, a dwelling-place, home, we need not be surprised. "The keeping of cattle in the house, an ancient usage in Wales and Ireland, was only a remnant of the times when they were of such value, that it was of paramount importance to protect them from nocturnal foray." But there comes a time when the wandering shepherd or herdsman, having gathered around him a large family, and numerous cattle, just as we find Abraham of old doing, finds he cannot go on for ever pitching his tent anywhere, or sleeping under the shade of the first spreading tree he meets. He must settle in some suitable spot, have a place of habitation where he can rest, and gather all his family around him, and in addition a place or means of defence against other wanderers.† Finding some suitable spot he appoints each his work; by degrees the land is portioned out, each one giving something in return to the paterfamilas, who now becomes the recognized chief or head, and establishes the law of primogeniture. But there are cases on record where the chief had nothing actually his own, but everything belonging to his followers was freely at his service, and of their own accord they gave their prince so many cattle, or a certain portion of grain. "The King of the Hebudæ, we find, was not allowed to possess anything of his own, lest avarice should divert him from truth and justice." In Ireland the tenants gave what were called 'common spendings' for rent, and hence the phrase "spend me and defend me." In Egypt the land was distributed largely amongst the peasants who paid a fixed tax to government, (Wilkinson.)

Comp. 'Oriental and Linguistic Studies.' p. 24.
 See an interesting article in "Academy" June 22nd, 1877, which was not printed when this paper was written. It is quoted below.

Mommsen has shewn that the early community of land, except the Heredium, the garden plot, curtilage or compound, is revealed in the very words pecunia, peculium and familia; wealth both great and small consisting in cattle and slaves, not in large landed property. "In the purely pastoral period the tribe claims and even contends for an exclusive right to its grazing grounds. Later the nomad habits are renounced and village communities are formed which collectively own their separate domains, and use the pasture and the forest in common.

Let us see how it was in China. When the tribes or clans had become so large or so numerous as to feel the need of a stronger connecting link than that which had hitherto sufficed, a leader or prince was appointed who acted as captain in war as well as arbiter in peace. His position gave rise to special claims, which were met by means of a peculiar allotment of the land. Previous to the time of Mencius we are told that the land was apportioned out in the so called nine-square system. The reader may consult Dr. Legge's 'Mencius' pp. 7, 116-121. "To understand the 'nine-square division of the land' (says that writer, p. 119) the form of the character # need only be looked at. If we draw lines to enclose it—thus, ##-, we have a square portion of ground divided into nine equal and smaller squares." So on p. 7 we read "The middle square was called the & HI, or 'government fields.' The others were assigned to eight hushandmen and their families, who cultivated the public field in common." On the it or market place see p. 75. We may here refer to the custom of the early In the third chapter of his Natural History, Pliny relates in what high honour agriculture was held in the earlier days of Rome; how the divisions of land were measured by the quantity which could be ploughed by a yoke of oxen in a certain time (jugerum, in one day; actus, at one spell); + how the greatest recompense to a general or valiant citizen was a jugerum... In those days the lands were tilled by the hands even of generals &c., &c." (Smiles on character, p. 89). We all know the custom in China. Arrived at such a state as this we are able to trace the more regular developments of the system. Amongst the earlier Arabs, roaming at will over plains of the vastest extent, feeding their flocks where they pleased, and giving no heed to tilling the soil, the patriarchal system may be found, but not the developed clan as we find it among the Chinese and Celts.

It is easy to perceive that there must be some very strong bond of union, to keep together such large large bodies of people as we find

Comp. 'Chips' II. 27. "Science of Language" I. 293.
 † Cp. "Origin of, the Chinese," P. 37. "Science of Language," I, 276, 292 &c., Wilkinson "Ancient Egyptians," II. 71.

in some of the clans. Now whatever that may be in other countries. there can be no question what is the secret force in China. It is not merely the transmission of a trade from father to son through many generations.* The ancient Egyptians and Hindus did the same. Neither is it the great love which the parents and ancestors manifest for their children and descendants. Certainly parental affection is not cultivated half in proportion to Filial Piety. It is the latter with the numerous outworks thrown up around it; it is the respect (enforced or otherwise) of the son for his ancestors which is the grand bond of union. It has been well said, "In general the belief (in a future life)... gathers round the person of the fathers, and fancy, aided by memory peoples the realms of the dead with the shades of renowned ancestors. whose society and fellowship become before long objects of intense desire to the living. Then alongside the admiration rendered to the fathers, ethical ideas are evolved and the conditions on which a man is granted or denied admission to the circle of ancestral heroes, contains the germinal notion of a state of reward and retribution. thought, gradually accustomed to see the dead as living, to see in nature life emerge uninjured from death, works out an abstract doctrine. a theory of form and life, body and soul, which, while committing the one to death and dissolution, assigns the other to independent and continued life." (Fairbairn 'Studies in the Philosophy of Religion and History,' 116) In early times the Chinese made an image of the deceased ancestor, which occupied some place in the house, so that at each meal something might be presented to the spirit, a bow being made by the attendant as much as to say, 'we are about to eat, come again and join us.' It may not be here out of place to remark on the position of women in the clan. That the man is lord in China as in most other countries it would be trite to remark; but his relationship to the gentler sex has here, as in India and elsewhere undergone considerable change. Compare the following notes extracted from a mass of others of similar import. "Those who lament the present miserable state of women in the East, can hardly realize what was the condition of the Arab women in early times. The estimation in which women are held is the test of a nation's moral worth, and nowhere is the truth more plainly to be read than among the Arabs. . . In olden times the Arab woman was not merely reckoned the husband's equal; she was an object of chivalrous respect. She was free to choose her own husband, to bind him to have no other wife than herself. She went to the mosque as well as men, a practice now unheard of ... "(Academy, 1878). See Job, I. 4 seq. Marshman, in his essay on the Chi-

+ So in the vedic times. "Contemporary" June, 1878.

^{*} Wilkinson 'Manners and Customs of the Ancient Egyptians II. p. 8 &c.

nese language many years ago remarked with regard to the character 関 as follows: To pass in and out, composed of 門 a door, and 女 a woman. This could not surely suggest to the Chinese sages the idea of binding up their feet from their birth, in order to incapacitate them for this motion in riper years. And he adds, "As the practice referred to is of later date than the origin of the character, it is probable that by this means we may account for the little use made of the word now-the idea of female freedom being incompatible with practice among the modern Chinese." In India the state of women may be gathered from an able paper in The contemporary Review for June, 1878. Johnson, "Oriental Religions-India," has some excellent remarks on the subject; pp. 155, 654 &c., See "North China Herald." Sept. 7. 1878. "Fraser," April, 1878 p. 474, Wilkinson's Egyptians Vol II., &c. Women were in early times held in high esteem. "The honour in which women were held in Ancient Babylonia is indicated by the ideograph for mother, which signifies 'House-divinity.'" Compare the etymology of "Madam," and especially of the Assamese "ai deo," lady. "Every mother in India is an object of veneration to her offspring." But I must say no more on this point. Much has been written on it already, and we may hope some day to have a complete analysis of the subject of filial piety from the pen of an able Chinese scholar.

Having dwelt somewhat at length on the History of our system in relation to the past, let us now devote a few moments to viewing the present state of things, especially in China. One matter of great importance in the formation of a clan is to provide as soon as possible an ancestral temple. Here a genealogical register of those of the same clan is kept. The place is known as 崇 廟. The desire for male progeny is as strong in China as among the ancient Hebrews, and various devices are resorted to where there is danger of a man dying without an heir. In early times it was lawful to marry again into the same family after the fifth generation, but this has given way before the increase in population, and is seldom done now. In the time of the Vedas likewise, relationship with the Hindûs stops with every fourth person, so that those who are five generations removed, as in China of old, may marry. Some however reckoned to the seventh degree. Literary candidates are supposed to be able to trace their ancestry to the fifth degree. In the family, the father has unlimited power over his wife and offspring, and can even sell them to discharge a debt or bury a relative. He can beat his child even till it dies (comp. p. 304). Outside the family it is general to look upon the oldest members of the clan in a kind of archpatriarchal sense, and "all the children of the family must respectfully serve the chief of the clan." These with the literati or graduates are often looked upon by the magistrates as representative men, and in some degree responsible for the conduct of their clan. The "Chinese Repository" has a few notes on this subject, and from it we may gather some ideas. "The people in general throughout China live in villages, in many of which no governmental officers are stationed. Yet every village must have its head man, and if necessary a police. The headman is chosen by the resident villagers of their own freewill, receives such annual salary as they please to give, holds his office during good behaviour (!), but may be deposed, and another substituted in his place by consent of the principal village. He has power to settle, if possible, any affairs of a petty nature, although not a government official." Comp. Wilkinson's "Manners and customs of the ancient Egyptians" II. 38. As to the punishments inflicted upon delinquents, we need only notice one or two. Of the most serious character are those which cut off a man from his family and friends. We hear of 出族, or disowning, putting out of the clan; and this is further defined as temporary, for a generation, or eter, ally, according to the nature and gravity of the offence. If a man can endure the reproach of being an outcast, he can still in some cases remain in his native place, but his name is written up at the temple door, erased from the record, and he is shunned by the rest of his clan. Thus we see a man's crime may or may not affect his offspring. father may be ejected, yet the son remain; or the son ejected, but the fathers name remain untarnished. Another term in use is 革 胜 which is translated by Dr. Williams 'to reject the oblation of an undutiful son.' We are all aware how pork is esteemed by this people. Although its use in hot countries is generally supposed to induce cutaneous disorders, and was forbidden the Jews and Arabs, it seems to have been equally prized by them each. The roast pork of the Chinese offered in sacrifice is called He, which on removal from the altar is divided among the various families, and to be cut off from the enjoyment of one's portion is a great punishment. An interesting passage in Caesar cannot be here passed over. Speaking of the position of the Druids he says "They take the lead in all public and private controversies, and if any crime has been committed they fix the punishment. If any person, whether private or public abide not by their decision, they interdict the sacrifices. This he adds is considered the greatest of penalties." Amongst the Irish similar punishments existed, and a Findhir was one who had been obliged to leave his own clan, with his tribal rights, and enter some strange tribe, often as the lowest menial. The number of persons of this class seems among the Celts to have been large. While on the question of sacrifices we may observe that to worship the gods or not is pretty much a matter of choice, but to

neglect one's duty to departed ancestors is the gravest of crimes. How often is it objected-I cannot be a Christian, not because I must give up my idols, but, because I shall not be allowed to worship (or honour) my deceased progenitors. We should expect this from a system such as the Chinese have adopted, and the excavations going on to-day are bringing to light tombs and altars which witnessed in Greece and Rome the same practices as those carried on in our midst in China at the present time. Notice the custom of presenting food to the manes at certain seasons. "In pagan systems it was usual to erect altars and offer libations to the manes of departed relatives, with a view to propitiating them. Also when it was not known whether a corpse was buried or not a cenotaph was erected. and the manes solemnly invited to enter there, so that they might be spared the pain of wandering about the world in search of the body which they once inhabited." Compare the Chinese 檢衣, for a similar idea. Devotions are performed before the in 丰 牌 (ancestral tablet), and to it, as the representative of the deceased, the food and libations are presented. Comp. the Hindû Pinda (Chinese #).

There are many interesting questions which must be left unconsidered, such as the names of villages, of 妊, for which see "Chinese Repository," IV, 153, and comp. the Basque customs; of different clans of one name, of the Imperial clan and feuds between members of different clans, both of which subjects have been treated of in the "Repository," also the laws of clans, education of children, use of the 社事 and local 書院, marriage and mourning customs, return from adopted to original name, &c., &c.

Though we cannot admire all we know of the Chinese, yet of some we may say as has been said of a widely separated people, "Like all people of the same kind, they have many peculiarities, keeping themselves very much to themselves, yet it would be wrong to say less of them than that they are, bating some defects, a most worthy and industrious community."

ERRATA.

Page	301,	Line	13	from	bottom	for	"claim"	read	"clainn."
,,,	99	99	5	99	29	23	"not"	22	" now."
29	302	99	5	99	top	,,	"Icelandis"	23	"Icelandic."
22	303	22	5	22	99	99	"jungs"	**	"iungo."

A MISSIONARY HYMN OF PRAISE.

By H. C. G. MOULE.

Chief Shepherd of thy people,
We own with joy the union
Of souls that know, where'er below,
The Spirits' blest communion.

Our voices join the concert, The strain of rapturous cadence, That springs and rolls between the poles Swift as the solar radiance. When o'er Pacific billows

The Sabbath wakes in glory,
Their praises due Thy scattered few
In China sing before Thee:
They sing; and westward ever
The day-light speeds the chorus,
From Burmah's shore to far Lahore
From Araby to Tanrus.

Anon awakening Europe
Begins her loud devotion;
Her song that flies from Lapland's ice
To Moorish gates of Ocean:
And hymns from Britain mingle
With voices gathering ever
Where rises bright Leonè's height
Where Niger pours his river.

Soon as the arch of morning
Atlantic waves embraces,
From zone to zone before the Throne
Ascend Columbia's praises:
And onward swells the echoes,
On Southern waters flying,
To blend with songs of island tongues
From rock to, rock replying.

All, all as one we praise Thee Great Giver of salvation! Whose equal grace, nor time nor place Nor language knows, nor nation. We praise—and wait imploring Thy hour of final favour: Call in Thine own! Reveal Thy Throne! And o'er us reign for ever!

Correspondence.

DEAR SIR :-

Many of the readers of the "Chinese Recorder" will be interested in the following extract from a Mohammedan book called the 至皇寶 第年譜 a work of 10 vols printed in Nanking written by a man named Lien about 200 years ago.

The writer attempts to prove Mohammed's divine commission from the Holy Scriptures, which he designates as the Law, the Prophets and the Gospel. 高原文 To-la will be recognized as the Torah i.e. the law. 母撒 Mu-sa is the Chinese Mohammedan way of pronouncing Moses, just as it is pronounced by them in the Holy Land.

The testimony of Moses to Mohammed evidently refers to Deut. 18: 15118. The circumstances that he would be a descendant of Ishmael, and be born at Mecca could be easily supplied from imagination. The next collection of proof texts is from the 引支勒 Yin Chi leh that is the Evangel, in Moslem Lands usually called Injeel. 图像Er Sa is the well known name for Jesus corresponding to Isa the pronunciation in the Orient. The promise of the Paraclete is here made to predict Mohammed's birth and mission.

In the term 朱 手得 Chu-hu-teh, they come nearer our word Jews then the 踏太 Yu-t'ai commonly used in China. In an explanation of the book called Evangel I find the order of the Gospels given as Matthew 謨他 Mu-t'a John 郁合納 Yo-ho-na Mark 穆 稱 Luke 老 贖 with the statement that Syriac was the original language in which they were written.

The Koran 古窗 阿 納 having been never translated out of of its original Arabic remains perfect of course. In meeting the Mohammedans on the ground that they profess to believe the Holy Scriptures, and should therefore accept their testimony to the divinity of Jesus and the necessity of a sacrifice of God's Son for sin, we must of course admit that in Mohammed's day there were corrupt copies of Scripture and Apocryphal Gospels, for it is the truth, and the fact explains the origin of the puerile stories about Jesus in the Koran; but

how shall we prove satisfactorily to a Chinese Mohammedan that the translation of the Old and New Testament into Chinese, which we put into his hand, is made from the uncorrupt original? I loan them Arabic and Persian Bibles and New Testaments, which they can read and see that the Chinese, Arabic, and Persian editions all agree, but they go farther back and deny that any original text exists.

I wish some Christian Scholar in China, would put into Chinese the well known, and to us, convincing arguments for the authenticity and genuineness of the Bible. No doubt in India and other countries, where Mohammedans are met by Christian missions, this has been done, and as it would be adapted for the Moslems, a translation into Chinese would be a desideratum.

The term 則通 可 I do not understand. It evidently means the Psalms or Prophets as 達 五 德 Ta-wu-teh is David. Following the extract which I have given you, are quotations from other Ancient Classics the first being 這 而 巴 Shu-er-pa, terms which like the word for the Psalms I should like to have explained.

From what I have given, it will be seen that as a testimony to convince the heathen Chinese that our Sacred books are not of recent production, we have old Mohammedan books which show that the Bible has existed for hundreds of years, with the same division of the books as at the present day. For the Mohammedan Chinese, on the other hand, who accept the fact of an ancient Divine Scripture we need a very different line of argument.

I have in my possession two books translated into English and published by the Church Missionary Society, London, which I should like to see translated into Mandarin. One is the "Mizan Ul Hazy" or Balance of Truth by Rev. Dr. Pfander and the other "Food for Reflection," both written for Mohammedans. As the Mohammedans in China are not very literary it would be all the more necessary to follow their terminolgy in books prepared for them, as their attention would be attracted by familiar words. In Rev. Dr. Allen's "China and Her Neighbors" and Rev. H. Corbett's "Church History," there are chapters relating to Islamism, but because the terms used are not recognized the Mohammedan reads them with no interest.

The names of the Bible sages are well known by even the illiterate Mohammedan women in China. The cook whom I have employed for the past two years, was named David at his birth and among my Moslem friends there are Josephs, and Abrahams, and Jesus and many other familiar Bible names.

I am sorry to say that as yet I know of no genuine conversions from Islam to Christ in this Province, although we have worked hard to show them the light. My colleague Rev. J. S. McIlvaine has prepared a book in Mandarin to make plain the Gospel to these disciples of Mohammed, but it has not yet been printed.

Books published by Mohammedans, can be purchased in Nanking and Chinkiang, but although I can borrow them in this city, I have never found any for sale.

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The Extracts Referred to in the Preceding Letter are as Follows :-

則 引 稍 浦 陳 言、不 tra 阿 Ħ. 撒降撒隆 誤、只引 和 缸 經與經典 此 支 同事 萬 名五 名刚名母 失 亂 的 勒 經、教、 各矣其 雅 Z, Z. 真 印 木. 足 命 維 有 本 陶 引 松 汝 + 撒 則 袖 뫧 # 預 棞 鎗 4 後 音 曉 M 11 加 其 長 達 者教 18 示 Ti 體 徘 受命 德 徒謨 心 世 日 爾 如復 他、成 爾 撒 見 櫾 H 爲 壁也、古 為郁 謬 볿 愛 聖 我 家、納. 時 信 m 路 民 切 我 敕 誦 以日脫 極 穆離 以 傳 須 領 於 爲 教 實 選 於 我 賴 主 74 生、 曹 流 赐 每 口 達 密傳 將告 付 不 她 H 世 易 价价 盒 受、 德 服 主告 存 文 噶、 世 司 告 從 音 74 # 萬 馬 部 教 日 此 本 旣 稱 爲 我 儀 = 主、教. 所 異. 主 我 也。 以 後 嫡 不有 卷 盍 無 預 隆 末 也。 天 得 同 以冺。同、 爾 世 惟

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Missionary Aews.

Births, Marringes & Deaths.

BIRTHS.

AT Foochow, on September 21st, the wife of Rev. NATHAN SITES, of the American Methodist Episcopal Mission, of a son.

AT Foochow, on October 6th, the wife of D. W. Osgoop, M.D., of the American Board Mission, of a son,

AT Hangchow, on October 7th, the wife of Rev. D. N. Lvon, of the American Presbyterian Mission, North, of a daughter.

AT Ningpo, on October 24th, the wife of Rev. J. Butler, of the American Presbyterian Mission, of a son.

MARRIAGES.

AT Osaka Japan, on May 30th, Rev. C. Goodrich, A. B. C. F. Mission, T'ungchow, to Miss J. E. Wheeler of the same Mission, Osaka.

At Chefoo, in October, at the English Consulate and afterward by Rev. A. WILLIAMSON, LL.D., Mr. JAMES and Miss HUBERTY, both of the China Inland Mission.

DEATHS,

AT Wenchow, on August 24th, Mrs. JACKSON, wife of Mr. J. A. JACKSON, of the China Iuland Mission.

AT T'ungchow, on September 3rd, the wife of Rev. Chauncey Goodrich, A. B. C. F. Mission.

ARRIVALS.—Per M. B. M. S. S. Co. s. s. "Genkai Maru" on Sept. 12th Mr. and Mrs. W. C. Noble, to join the A. B. C. F. Mission at Peking.

Per. s,s. Gleneagles on Sept 12th Dr. and Mrs. Stenhouse and Rev. Mr. Candlin to join the Methodist new Connexion Mission at Laouling.

Per s. s. "Nagoya Maru" on Oct. 2nd, Rev. and Mrs. Wherry and four children, of American Presbyterian Mission, North, Peking, on their return. Miss A. D. H. Kelsey, M.D. to join the American Presbyterian

Mis. North, at Tengchow foo, Miss J. Anderson to join the American Presbyterian Mission, North, at Chefoo, and Miss Warner to join the Am. Presbyterian Mission at Ningpo.

On Oct. 20th per M. M. s. s. Ava. Rt. Rev. J. Schereshewsky, Bishop of the American Episcopal Church for North China, accompanied by Mrs. Schereshewsky and two children.

DEPARTURES.—Per s. s. "Speke Hall," on September 12th, Mrs. A. Whiting of the American Presbyterian Mission, North, Nanking, for Constantinople.

Per s. s. "Genkai Maru" on Sept. 18th Miss B. L. Houston of the Am. Presbyterian Mission, North, Ningpo, for U. S. A. on account of ill health.

Per M. M. s. s. Tigre on Oct. 11th Rev. and Mrs. Hodge, Mrs. Hall and two children of the Methodist New Connexion Mission, Tientsin, for London. Mr. Budd of the C. I. M. for England.

TIENTSIN.—Rev. C. A. Stanley, writing on the 14th of October, says. "The most important item of news here is that on Thursday morning, the 10th instant, Rev. and Mrs. Robinson, Dr. and Mrs. Stenhouse and Rev. Mr. Candlin of the Methodist New Connexion Mission, left us to settle at Laou-ling in Shantung Province.

Mission, North, Peking, on their return. Miss A. D. H. Kelsey, M.D. land Missionaries have also gone to to join the American Presbyterian Taiyuen foo, viz. Rev. F. W. Baller,

Mr. and Mrs. James, Mrs. J. H. Taylor and two young ladies."

HANKOW.—Several changes have taken place in the working staff of the missions represented at this port. The Rev. J. Taylor, B. A., of the London Mission left Hankow on the 5th August owing to the severe illness of his wife and after a brief visit to Chefoo, has returned to Shanghai.

Dr Langley left on the 16th of the same month, having resigned his connexion with the Wesyleyan Missionary Society, after a short period of less than two years service at Hankow.

We hear also that the American Methodist Mission at Kiukiang has lost one of its agents, the Rev. W. G. Benton who only arrived in China about the close of last year.

Since the recent extension of the Inland Mission, Hankow has become the basis of operation for the distant provinces of Kwei-chow, Sz-chuen, Kan-suh and Shen-si. Mr. Bromton, and Mr. Landale (the latter unconnected with any Society) are still labouring in peace, and with some encouragement in Kwei-yang, the Capital of Kwei-chow.

Mr. Nicoll's hands have been strengthened by the arrival of Messrs. Clark and Riley in Ch'ung-k'ing. Messr. King and Easton have also proceeded to Ch'ung-k'ing, with the view of attempting to settle if possible, in one of the towns near the south of Kan-suh.

Messrs. Baller and Markwick who made a journey to the capital of Shensi, with money for the relief of the famine sufferers, returned to Hankow on the 11th September. Their journey was fruitless so far

as its main object was concerned. The missionaries were treated with the greatest rudeness by the mandarins, and plainly told that neither they nor their money were wanted.

Scotland alone shares with the Inland Mission the honour of taking advantage of the openings for evangelistic work provided by the Chefoo Convention. The Established Church of Scotland has commenced a mission in the recently opened port of *I-chang*, under the direction of the Rev. G. Cockburn, assisted by three Colporteurs, Messrs. Paton, Ewen, and Wood; and a medical missionary is expected to join them shortly.

On the 11th October, Messrs. Wilson and Burnett, of the National Bible Society of Scotland arrived here from Chefoo, having traveled overland to Chinkiang. They proceed immediately to Ch'ung-k'ing, and hope from that centre to sow broad-cast over the western provinces the good seed of the kingdom. Mr. Archibald, a most indefatigable agent of the same Society, is now travelling in Hunan-that most anti-foreign of all the provinces of China. He encountered considerable opposition on the part of both mandarins and people at Chang-sha, but has hitherto been able to hold on his way, obeying the Master's command "when they presecute you in one city, flee ve to another;" and thus instead of turning his head homewards, as the mandarins wished, he has penetrated still further into the interior of the province.

Reinforcements are shortly expected for both the London and Wesleyan Societies at Hankow.

Their journey was fruitless so far FOOCHOW.—Rev. S. L. Baldwin, the

Editor of the Recorder, has recently received the Degree of D. D. The modest Dr. has never mentioned it hence it becomes the pleasant duty of a warm personal friend to send the intelligence to the Recorder office.

A new building erected by the English Church Mission on their preperty at Wu-shih-shan was destroved by a mob on the night of the 6th of September. Threats were freely made that all the property of the Mission would be destroyed. and foreigners expelled from the The native officials looked coolly on, while the work of destruction proceeded. Rev. Mr. Wolfe was struck, and injured, by some of the mob, in the presence of the officials, who professed themselves powerless to restrain to mob. It is in evidence that the vagabonds who committed the outrage were hired for the purpose by one of the gentry surnamed Ling. It was in no sense a popular rising; but the officials are undoubtedly exposed to the charge of conniving at the crime. An attempt is being made at present to invalidate the title of the Mission to property which it has held unquestioned for many years. The officials would be glad to drive them from the hill they occupy; but it is not to be expected that they will succeed in the attempt.

The Foochow Conference of the Methodist Episcopal Church met at Foochow, Oct. 10th-17th. Rev. S. L. Baldwin was elected President; and Rev. N. J. Plumb, Rev. Hu Sing Mi, Ling Ming Chiong and Wong Kin Mi Secretaries. The session was harmonious and of great interest throughout. We hope for a full report in our next number.

SWATOW .- Rev. H. L. Mackenzie writes August 5th :- When I last wrote to you I was on my way to Lu tung District city in connection with the severe persecution in that quarter. Mr. Gibson and I spent twelve days at the City, doing what we could to help on the case, and so far as we can judge, it was well that we did so, for it was pretty evident that the native Authorities were ready to let the matter drop or be hushed up. We met with six of the seven men who had been so savagely beaten, and heard the whole story from them. The assault was evidently premeditated, and with a deliberate intention to kill one or two of the leading brethren: Happily one of the two (as I informed you in a note written from Ho Teen) reported dead, recovered; but the poor man, though now able to go about, will all his days feel the effects of the terrible beating he received. It was touching to hear him and the others speak of their sufferings; there was no word of revenge, no bitterness against their persecutors, but a readiness to endure further wrong for the truth's sake, if such were the will of God. We were very glad that we had opportunities of meeting with these brethren and with others in that new region, and are hopeful that, through the blessing of Him who maketh the wrath of man to praise Him and who restraineth the remainder thereof, the way of the Gospel may in some measure be opened up through our visit to Lu Fung. Since our return to Swatow we have heard that some steps have been taken by the Native Authorities which are essential to a just settlement of the case. Thus the body of the murdered man has been officially examined, a few of the accomplicies of the murderer have been seized and beaten, and a reward is said to be offered for the arrest of the murderer. But you know how slowly and with what indifference to truth and justice such cases are conducted in the Yamens of this unhappy land. If only what has been done, and what little may vet be done by the Mandarins in this sad case, results in a reasonable degree of protection from open violence and outrage, we shall indeed be thankful. It must not be forgotten that what might seem to us and to the native brethren a great triumph in the Native Courts in such a case, would be something full of risk to the highest interests of the Native Church. Reliance on "an arm of flesh" is apt to become a very passion with the Chinese Christians, and a great snare to them. We must try to point them continually to the Lord their God as their true Defense and Stay, their Refuge and their Strength, a very present help in trouble. If it is given to them in the behalf of

Christ to believe on Him, it is also given to them to suffer for His sake.

I have not much of special interest in the way of Mission news to send to von. Mr. Gibson and myself have been much occupied with the Lu Fung case for some time now: but we are doing what we can to visit the Stations also. At one of these, Fow-shan (see Map in Conference Records) I administered the Communion and baptized two adults on the 21st and at another, Kee Yang, Mr. G. administered the Communion and also baptized two adults on the 28th. Since Kee Yang was occupied about 12 years ago, five congregations have "swarmed" from it, and now meet at their own Stations. The latest of these stations was opened vesterday at Pang Khau, a small market town some 6 miles on this side of Kee Yang.

O how we need to pray the Lord of the harvest to send forth labourers, for indeed in this land "the harvest truly is plenteous, but the labourers are few."

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder. from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

WE must remind our readers, (from | editorship, for which we are duly a number of whom we have received grateful,) that the success of such a expressions of satisfaction with the periodical as the RECORDER does not

depend so much upon the editor as upon the contributors. The call is imperative for the immediate revival of practical interest in the preparation of contributions to its columns; and for taking care to secure sufficient time from other duties to accomplish this. A little effort in this direction in all quarters would speedily fill our hoppers with grist; and the meal we should then grind out would not have so musty a flavor as that which we have lately been compelled to search out from certain ancient bins. We are not unduly ambitious, we hope; but our ambition goes somewhat beyond editing a reprint of musty publications. We do not at all object to bringing forth old things from our treasure occasionally, if we can have a due proportion of new things to accompany them; but we have not enough of the antiquarian in our disposition to be satisfied with antiquities alone. Will our brethen kindly take this hint, and, if "a word to the wise is sufficient," forgive us for having said two hundred and nineteen words more than were necessary?

WE are glad to benefit by anything of good that we find among our Roman Catholic neighbors; and we extract from the Hongkong Catholic Register the following article on the "True Meaning of the Answer of Cana," which, originally appeared in the "Catholic Universe."

Rev. Father Albertus, of the order of St. Dominic, of the earliest missionaries to Kurdistan, when asked for an explanation of several passages and expressions in Holy Scripture which appear to us to be that church was my greatest wish;

obscure or unsuitable, gave it by describing the manners and customs of the East, which often throw a new light on such passages. Among others was the reply given by our Lord to His Mother at the marriage feast of Cana, which the missionary explained as follows: The Prefect of the Dominican mission in Kurdistan had resolved to place in the hands of the Archbishop a sum of money for the repairs of a church which belongs to his See. Soon after, when this Prelate paid the Father a visit, the Superior bade the proctor hand him the sum of two hundred and fifty francs (a considerable sum for that country) and remarked the money was given simply to repair the above named church, which would otherwise fall to ruin. At these words and at the sight of the money, the Bishop raised his hands, gazed earnestly at the Fathers, then leaning back in his divan, he cried out: "Man bain anta unana l" The proctor, who understood the Chaldean language, recognized to his astonishment those words of the Saviour to Marv. which are usually translated, "What is that to me and to thee?" In much surprise he communicated the answer to the Superior, and neither of them could refrain from expressing his surprise and dissatisfaction at this utterance.

In obedience to his Superior, the proctor asked the Archbishop why he was not satisfied, as the missionaries had already made him so many presents. "How! not satisfied!" replied the Archbishop, "Why, I am delighted; you have surpassed my expectations. You have divined my thoughts. To obtain aid for in fact it was for that I came to you." He then repeated the words given above, and was not a little surprised that the missionaries did not understand the expression in the Bible, and he explained to them that in Chaldee it was an asseveration of the most intimate union of sentiment, being meant to express: "There is nothing between us: what is in thy heart is also in mine;" (Nous n'avons pense,)—"We have had but one thought between us."

Attention being thus called to the matter, the missionaries soon found, in the common parlance of the Chaldee dialect, full and frequent confirmation of the Bishop's assertion.

Father Albertus also related the following circumstance as a further voucher for the correctness of this interpretation:

A rich man of some consequence (a Kurdistan chieftain, who although a Catholic, had many times taken part against the church), once forgot himself so far as to lift his arm to strike a priest, but, on the instant, he was visited by a punishment from God-his arm stiffened. (In countries where the Faith has not yet taken much root these extraordinary signs from God are not rare.) After a while the missionaries took advantage of the circumstance to make an appeal to the conscience of this officer, and so far succeeded that he took the resolution of making the exercises in the monastery of Mar Tacub, cherishing the hope thereby of regaining the use of his arm. Now, the arm continued stiff as before, but the man's heart was changed, and when at the conclusion of this holy time he was

on the point of of departure, he was in the best possible frame of mind. He knelt before the Superior to kiss the hem of his habit and to receive his holy blesssing. The Superior admonished him to be mindful of the duty incumbent on him to repair the evil he had done, and as a means of thus satisfying for past delinquencies recommended him to rebuild a church which had fallen into decay, and also to afford succour to a Christian village, which had been almost destroyed by an inundation. In a joyful tone, and without a moment's hesitation, the Kurdistan chief replied :- "Man bain antu un ana!" and, continuing, "I thought of this the whole time of the exercises; Father, you have hit on my own thought!" and repeating, "Man bain anta un ana!" he left the monastery, mounted his horse, and as he slowly rode away, the Fathers heard him again call out, as if it were the echo of his joy :-"Man bain anta un ana!" These words ascended as a thanksgiving from the fullness of his overflowing heart.

In this manner the missionaries became more and more convinced that the expression, "Man bain anta un ana!" which St. Jerome has rendered in the Latin Bible by the words, "Quid Mihi et tibi!" is incorrectly translated in modern languages by an equivalent of "What is that to me and to thee?" Throughout the East it never occurs to any one to consider it otherwise than as an expression of the most intimate union of soul between our Jesus and Mary.

We see that Emory College, Georgia, U. S. A., has conferred the degree of LL.D. on Rev. Y. J. Allen, D.D. our confrere of the ing, and we hope that Dr. Allen Globe Magazine. laws hereabouts that need doctor- on his return.

There are many will proceed to magnify his office,

Actices of Recent Publications.

The Social Circle. A Weekly News-paper for the Family. Conducted by a Lady.

This is a New enterprise in Journalism in the Far East. It aims to provide a paper adapted to the wants of the household. As a newspaper it will give current news gleaned from all sources. It has a correspondence column, which patrons can use to ask questions about household economy or other matters interesting to the mater familias.

Of course the fashions must also have space, although they are no more a monopoly in the paper than they are in any true woman's life and thought. The road to a man's heart demands attention in such a household paper, hence we find

recipes for good things for the table. Recreation for a few leisure moments is found in the Amusement column, and last and of ever increasing importance is a department "For the Wee Lambs O' the Fauld." The paper will find a welcome at many a fireside, and is an index of the fact that home life is demanding more attention from foreigners, many of whom are compelled to reside with their families, for a number of years in China.

The price of the paper is \$12.00 per annum and it may be obtained from J. R. Black Esq., Far East Printing Office, Shanghai.

The Story of the Cheh-kiang Mission of the Church Missionary Society. By the Rev. Arthue E. Moule.

This little book is a gem in missionary literature—an excellent, modest, straight forward narration of the work of one of the most interesting Missions in China. The field of the Mission is well described, and its earlier and later history is well written up. The difficulties, discouragements and disappointments connected with mission work are frankly stated; and its triumphs and hopes are modestly set forth. The dark side is not painted in too sombre colors, nor is the light side made brighter than facts fully warrant.

on Fung-shui, interesting items of missionary news from Hangchow, a Chinese Flower Ballad, translated and annotated by Rev. Geo. E. Moule, chronological notes, statisties, &c. The statistics for 1876 show a total of 29 native Christian teachers, 565 adherents, 288 communicants and 210 scholars.

The illustrations are uniformly good. Bishop Russell appropriately appears at the opening of the book, and is fortunate in being much better represented than is usual in such pictures. We have read the The appendix contains some notes story of this Mission with deep interest, and shall look eagerly for | book could be speedily placed in news of greater successes in the every Mission Library. future. We wish that a copy of the

The Story of the Fuh-kien Mission of the Church Missionary Society. EUGENE STOCK, London, 1877.

WE are happy to adopt, in place of any review of our own, the following appreciative notice of the above book from the columns of our contemporary, the NORTH CHINA HERALD :-

THE recent outrages at Foochow against the Missionaries naturally attract attention to the work going on in the province of Fuh-kien, and render the volume before us timely and acceptable. The book opens with a careful description of the scene of the Church Missionary Society's labours. The city of Foochow is well described, and the writer, by a clever and vivid word picture, has enabled the stay-at-home traveller to realize the movement and bustle of the crowded Chinese streets with remarkable accuracy. The second chapter gives an account of the beginning of the work at Foochow. The first Missionaries of the great English Society, Messrs. Welton and Jackson, landed in 1850, and were not allowed to live inside the walls, but only at the suburb of Nantai. Mr. Welton opened a dispensary which was useful in affording relief to the natives, and seems naturally enough to have predisposed them in favour of Christianity. The pioneers were soon reinforced by other clergymen, and a hopeful work was commenced. The energy of Mr. Wolfe and Mr. Cribb has been well directed, and their ndustry has been rewarded with

the sight of unusual results. The preaching of the catechists at Liengkong, Lo-nguong, Achia, and Kacheng, has been successful, and the European residents have liberally contributed to assist a Mission which they saw was in the truest sense alive. There seems, however, to have been a strong feeling enkindled amongst the Mandarins against the rising Church. Here is an account of a persecution which took place nine years ago :-

On the night of Sunday, June 20th, 1869, a body of the Chinese soldiers and police, accompanied by some of the gentry and literati, attacked and broke open the Mission chapel, destroyed the furniture, and seriously damaged the building. Having plundered the catechist, who lived in an adjoining room, they proceed to the house of old Siek, and committed a similar outrage there, turning the inmates, who had retired to rest, out into the street. The old man was not in Lo-nguong at the time, we must say providentially, for he would scarcely have escaped with his life had he been at home. This outbreak was but the first of a series of acts of lawless violence perpetrated by the police upon unoffending Christians. It was pleaded by the mandarins that Siek and two or three others had wantonly destroyed the idols in one of the temples; but this was never proved, though it seems probable that some of the converts had been more zealous than discreet in their conduct, and had failed to "walk in wisdom towards them that were without." There was, however, no pretence that the Christians generally had done anything to irritate their heathen neighbours; yet the whole community was for several months subjected to a distressing persecution. Some were beaten, some robbed of their little all, some dragged before the magistrates upon false charges, and compelled to purchase their liberty by heavy payments. One man had a dving thief laid at his door by the district policeman, who then accused him of murder. Another was kept in prison for many months, and died there. This persecution seems to have been the work almost exclusively of the governing classes, the people generally taking little or no part in it, and in some cases even showing sympathy for the sufferers.

As a contrast to this discouraging picture of "The Church Tested," we give an extract of a more satisfactory character from the chapter headed "The Church Growing:"—

Sunday .- It was very pleasant to awake in a large airy upper room, through the window of which we could see the east end of the church. For a time we forgot that we were in the midst of a heathen city. The Christians kept coming in for the service, arriving from the neighbouring villages. We missed the "church-going bell." This is one deficiency of the church, which, we trust, will be supplied in due time. All being ready for service, the examination of candidates for baptism took place in the hall of the catechist's house, and six men and five

women were accepted out of those present. The church, which seats about 200, was well filled with men; it lacks accommodation for the women, who were crowded together on the right of the chancel. About 100 Christian men were present, and behind them the heathen pressed in. Besides the eleven adults, two children were baptized. What made the service of special interest was the fact that one of the women was the wife of old Siek, the lime-burner, once a deadly enemy to the faith, who used to taunt her husband, "What has Christianity done for you?" Grace has triumphed at last, and she has been given to the believing prayers of her husband. It was a joyous day for him, in spite of the persecution he is still enduring. Then, after the sermon. it was our further privilege to partake of the Lord's Supper with forty-one Chinamen and eight women, making, with our three selves, fifty-two communicants. It was a happy season. Non-communicating attendance is a necessity here-it prevents the heathen having any ground for a suspicion of evil in connection with the Chritian rites, and stimulates the inquirers to press on towards the full realisation of their fellowship as believers in a crucified Saviour.

The country people in China accept Christianity with greater readiness than the dwellers in towns, and Mr. Stock suggests that the word urban may in future become synonymous with heathen as the word pagan did in Europe. We find in these pages, as in every Missionary report, that hostility to our religion is shown specially by the literati and gentry, and that the

common people, if left to themselves will rarely give other than a friendly welcome to the Missionary. We have some sensible remarks from Bishop Burdon at page 268, which are not without a bearing on the recent troubles in the provincial capital of Fuh-kien. The Bishop of Victoria entirely acquits Missionaries of "hankering after the inevitable guboat." He remarks that in asking for Consular interference. they only take it for granted that the Consula themselves are Christian men, who, before a heathen magistrate, will not be ashamed to show that they take an interest in Christians even though they are natives of China, and to try every moral means in their power to instill the principles of toleration and fair dealing into the minds of the rulers of the land. This is the sound and sensible view of the question which commends itself to every one whose mind is not warped by

a man the friend of every country but his own. An Englishman does not cease to be an Englishman because he is a Missionary, and we hope that from the present occurrences at Foochow we shall date a policy based on this common sense view of the situation. The volume before us is a clearly written unsensational account of good work well done, and those who have the interest of the Chinese at heart must rejoice in hearing such satisfactory reports of progress. The tacit conspiracy between the doctrinaire statesmen at Home and the tyrannous Mandarins in China has done more to keep the Chinese in a state of mental and social slavery than anything else. The Missionary and the Merchant are really the best friends of the masses. Their worst enemies are at Peking and in the We must not provincial vamêns. leave Mr. Stock's volume without a word of praise to the artist. Some those perverse doctrines which make of the woodcuts are very well done.

The Gospel in China. July, 1878. August, 1878.

WE cannot refrain from expressing | pastor; an account of a new station our hearty admiration of the good work Dr. Maxwell is doing, in conducting this publication for the Foreign Missions Committee of the Presbyterian Church of England. The July number contains an account of the Girls' Boarding-school at Amoy by Mrs. Gordon; an account of a remarkable meeting of the Amoy Presbytery, by Rev. W. S. Swanson, in which the attachment of the Chinese Christians to Dr. Douglas was shown by sobs and weeping all over the Church, when his memorial was read by a native statements of the severe persecution

by Rev. H L. Mackenzie; a report of the opening of the New Hospital at Swatow, by Dr. Gauld; a letter on the value of the Medical Mission at Swatow, by Rev. H.L. Mackenzie; a description of the Pagoda near Ch'ao-chow foo, by Rev. Wm. Duffus, accompanied by an excellent engraving; some notes concerning the Training College at Tai-wan foo, by Rev. T. Barclay; and several miscellaneous items of Missionary News.

The August number contains

at Tsah-kia, resulting in the death of one of the members; of fresh encouragements at Yam-tsan; of the Hak-ka station in Formosa; of the Sek-hvan tribes in Formosa; and a description of the Bridge at Ch'aochow foo, accompanied by two excellent illustrations.

This enumeration of the contents of these two numbers will show at once how thoroughly the publication is made up from the living experiences of the Missionaries in their work. It cannot fail to deeply interest the home church in its work in China. There ought to be some way in which a publication of this sort could find its way to every Mission. Nothing is more helpful to a

Missionary than the actual experiences of his brethren in other fields. The English Presbyterian Mission has wisely concentrated its force in the region of Amov. Swatow and Southern Formosa; and it is exceedingly fortunate in having now. as it has had from the first, a set of earnest, devoted and able men in its service If one of them is laid aside, like Dr. Maxwell, and not permitted to move about, he uses his brains and his pen in the most effective way to promote the objects of his Mission. The "Gospel in China" cannot be too highly praised. It is one of the very best of missionary publications.

Lessons in Astronomy. Republished from the Child's Paper. By the Rev, C. C. Baldwin, D.D.

THESE elementary lessons in Astronomy are put in easy Wun-li by Dr.
Baldwin, and will be very useful in the numerous schools that are carried on by missionaries in different parts of the Empire. The book has

only ten Chinese pages, but these ten pages contain a very considerable amount of astronomical knowledge. Applications for copies should be made to Rev. J. M. W. Farnham, Shanghai.

Our China Visitor. Mission of the M. E. Church, South, U. S. A. Shanghai, China, July 1st 1878. Quarterly. Vol. III. No. J.

This is another excellent publication, intended, like the "Gospel in China" to interest the members of a particular church in its own Mission in China. It is conducted by Rev. J. W. Lambuth. The present number contains a variety of interesting articles on the work of the Mission, and others of a more general nature, including a translation of a Chinese Book of Instruction for Females, a brief history of Bud-

dha, Miss Fielde's article on Infanticide &c., &c. We are glad to observe the Rev. Walter R. Lambuth, M. D., is making good use of his Medical knowledge, and like the first apostles of the faith, goes about healing as well as preaching. We wish him great success in both lines of Missionary work; and we are among those who believe that, when circumstances call a man to attend to both, success is quite possible to

healing; but this is not always pos- versa.

him. Of course, we prefer, when pos- | sible, and it is not necessary that a sible, to have one man fully devot- man should be a poor preacher, beed to preaching, and another to cause he is a good doctor, or vice

The China Review, Vol. VII, No. 1. July and August, 1878.

This is a fair average number of gative in this respect; and we a periodical that is always interesting to students of the Chinese language, and others who wish to know what is to be found in Chinese literature. Of course such a publication is not expected to be very lively in its nature, and has a prescriptive right to dryness. In its notice of our May and June number, it seems to complain that we have infringed on its prero-

confess that the complaint is not unfounded. We acknowledge the transgression, hereby make full apology, and like boys at school, say "We didn't mean to do it, and will not do it again-if we can help it." If this is not satisfactory to our contemporary, we submit that said contemporary must be the most unreasonable of Magazines,

